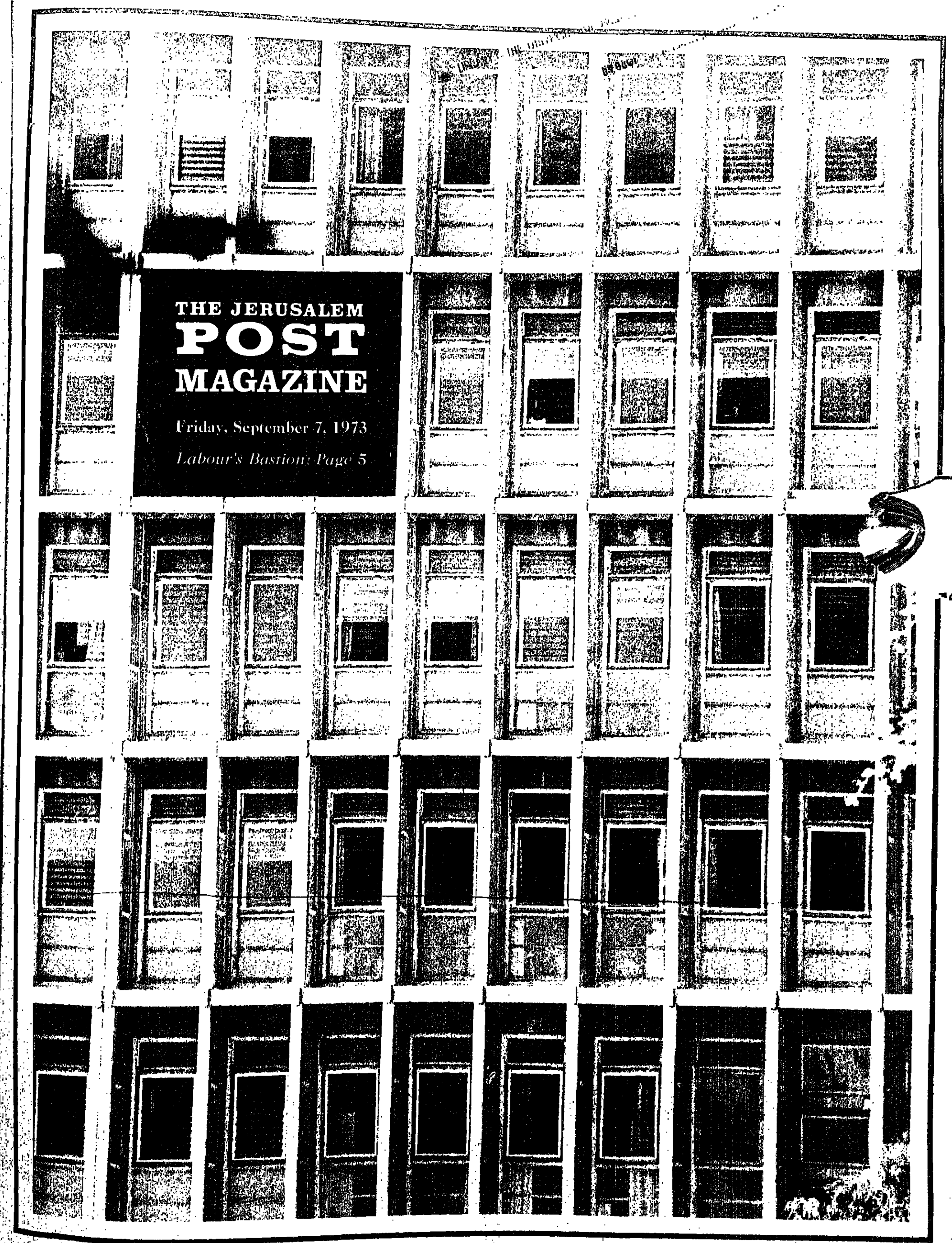


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THE JERUSALEM POST MAGAZINE

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Cover picture: The Histadrut national headquarters in Tel Aviv. (Rubinger)

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this week 420 years ago

SEPTEMBER 9, 1558

TALMUD BURNED AT ROME...

In the reactionary climate of the Counter-Reformation, a quarrel broke out between rival Christian printers of Hebrew books in Venice. One of them, with the connivance of certain apostates, denounced the works produced by his competitor as containing matter offensive to the Catholic Church. It developed into a wholesale attack on Hebrew literature. After a council of Cardinals had examined the matter, the Pope issued a decree designating the Talmud and related works as blasphemous and condemned them to be burned. A huge pyre was set up in Rome of Hebrew books that had been seized in Jewish homes (the date fell on Rosh Hashanah). Subsequently the Inquisition ordered all rulers, bishops and inquisitors throughout Italy to take similar action and it was followed in many centres. However the rabbis obtained a reprieve of the indiscriminate destruction and a 1654 papal bull ordered that while the Talmud was still to be burned, other works were to be subjected to censorship.

ENCYCLOPAEDIA JUDAICA, vol. 15, col. 770

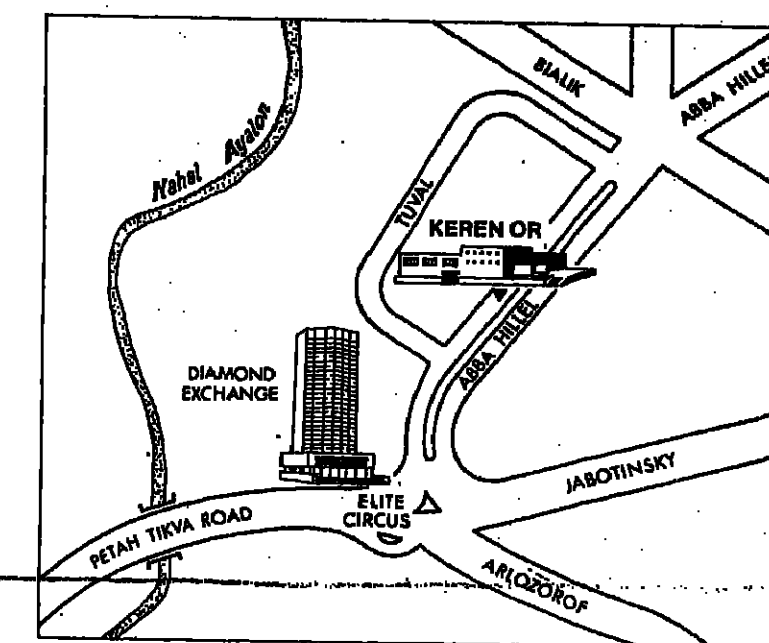
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In another four days, over a million members of the Histadrut will be invited to cast their ballots for one or other of the 13 lists now in the running for leadership of the country's organized labour. These elections, suggests reporter SRAYA SHAPIRO, will be a test of strength for the idea of the Histadrut as mainly a political institution -- an idea subscribed to by its Secretary-General.

STRANGE AS IT may seem, trade union issues hardly play any role in Histadrut electioneering. Statements are made about the need to raise the minimum wage and the ceiling on cost-of-living allowances; about bringing fringe benefits in certain branches of employment up to the standard level. The demand for the sharing of profits is a popular one, and, as a goal for the future, a five-day week is promised. But few speakers give much prominence to strictly trade union matters in the Histadrut elections. As in the past, the Histadrut vote is only a preliminary to the general elections which follow shortly afterwards. The real question in everyone's mind is: Who will be the ruling team for the next four years?

Before the last elections, four years ago, Yitzhak Ben-Aharon was presented to the voters as the successor to Aharon Becker, the trade union chief who, nine years earlier, had stepped unexpectedly into the shoes of Pinhas Lavon as Secretary-General of the Histadrut. Mr. Becker endeavoured to bring some sort of order into the rather chaotic activities of the Federation of Labour, the most comprehensive of its kind in the world. He believed that tensions between the various groups of workers would lessen if a fixed ratio were established between the wages in different trades. And it was during his term of office that the Histadrut provided an incentive for productivity by linking pay to output.

Mr. Ben-Aharon was a dark horse, as far as the Histadrut was concerned. Even in "Davar," the Histadrut daily, somebody dared to suggest that he was not a happy choice for the leadership of an organization whose main concern was with trade unions. Though he was for a while in the 1930s secretary of the Tel Aviv Labour Council, Ben-Aharon was a kibbutznik, and his main interests were political. Indeed, he himself was not too happy about the appointment. His return to political life, from the "freedom" he went into after serving half a term as Minister of Transport, came in the wake of his appeal for labour unity.

Obviously, he would have preferred a more central position from which to promote his ideas; but in the political constellation of that time, the Histadrut was for him the only opening. He accepted it grudgingly, announcing that he would only serve one term; anyhow, he would be reaching retirement age in 1974. Ben-Aharon is a great stickler over the retirement age, which he regards as a way of bringing new blood into the administration. He refused to allow Simha Even-Zohar to remain secretary of the Histadrut Executive after reaching the age-limit.

It did not take the new Secretary-General long to discover that the Histadrut was not such a bad springboard for political activity after all. The tremendous changes which made the State of Israel so different from the pre-independence Yishuv had little impact on the Histadrut Establishment.

Though, in the eyes of the public, the Histadrut was now a second fiddle to the Government, and ambitious politicians pulled strings to serve the Government rather than the Histadrut, there persisted in Reuven Arlosoroff a feeling of offended superiority, as in the homes of a former nobility that has lost its importance. Even now, the Histadrut cannot forget that it was founded over half a century ago, as a political movement. Its goal

was all-embracing: the establishment of a Free Jewish State, the creation of a New Jewish Nation and the founding of a New Socialist Society. Hence, the many activities of the Histadrut which have no counterpart in any other Labour Federation, such as education.

Some die-hards feel that the Histadrut should tell the Government what to do, that it should not take hints from the Cabinet. Whoever is at the head of the Histadrut and wants to keep it going must sooner or later adopt the federation's manner and oppose the Government.

THE TRADITIONAL concept of the Histadrut as the spearhead of a nation of workers suited Ben-Aharon very well. If the Histadrut failed to dominate the national scene, it was, in his view, because the political parties kept their appointees to top Histadrut positions on a short leash. It was not for the trade unions to fix their own wage goals: the party secretariat must approve them first! Ben-Aharon wanted some of the Labour Party representatives on the Histadrut's Central Committee to be changed; the party would not agree.

Then he became enthusiastic about an electoral reform which would give "the man in the workshop" the real say. Histadrut members chose their delegates to the national convention by voting for party lists, since most candidates are officials of one party or another. Ben-Aharon wanted the delegates to be chosen directly by their work comrades, to be known by the voters. He used arguments which Ben-Gurion had used several years earlier when he wanted the Knesset to change the proportional representation system to regional representation.

UNIFIED OPPOSITION by Mapam and the Ahdut-Avoda faction in the Labour Party blocked the reform, which was opposed, anyway by all the small factions in the Histadrut. At the highest level in the Labour Party, the

opposition came from those who were masters at pulling political strings in the present system and who feared they would lose their power if the rules of the game were changed. Moreover, they suspected a new Histadrut would put Ben-Aharon into a strong position from which he could not be dislodged.

Even today, they probably do not realize how wrong they were, for a Histadrut based on the material needs of the real workers would cease to be a parallel political system to the Knesset.

Towards the end of the first year of Ben-Aharon's tenure of the secretary-generalship, the leadership of the Labour Party, the nucleus associated with Prime Minister Golda Meir and Finance Minister Pinhas Sapir (known as the "Gush," however vague this grouping may be), would have liked him to quit. Only because Mrs. Meir felt she could not allow "a second dismissal in a generation" (a reference to the pressure put on Pinhas Lavon 10 years earlier to resign from the same post) did Mr. Ben-Aharon manage to retain his position. The years that followed were studded with mutual recriminations between Ben-Aharon and practically everybody. The Secretary-General antagonized the economic establishment, including that of the Histadrut, by handling strikes in such a way as to give the workers the feeling that he was tacitly backing them. And he made the greatest employer in Israel, the Government, look stubborn, heartless and stupid.

When he was denied the changes he wanted through the proper democratic channels, Ben-Aharon went directly to the people over the head of the party machine. He had nothing but praise for the real representation of the working man in the thousands of workers' committees. The committees gave Ben-Aharon their support openly, and he acknowledged it.

The Histadrut's constitution gives the workers' committees no direct influence in the federation, for the local Labour Councils are supposed to deal with the shop stewards. But the workers' committees created a public opinion, and it is public opinion that matters in political life.

The consensus was that even if Ben-Aharon changed practical nothing in the Histadrut and failed to prevent any major crisis in labour relations, he had the merit of "putting" the Histadrut back on the map in the public's consciousness.

In negotiating wage agreements Mr. Ben-Aharon followed the same principles as in politics. He reproved workers who did not accept the Histadrut lead, and used harsh words against groups that threatened to leave the all-embracing womb of the Histadrut. But, basically, he approved of workers' demands for better wages.

Ben-Aharon divides men into two categories: those who earn their living by work, and those who exploit other men's labour and get rich on public funds. The workers are right in principle, those who get rich are wrong. Soon after he assumed office, he became stuck in the negotiations with the manufacturers for a new national contract. The day was saved by the intervention of the Minister of Finance, who established the precedent of a tripartite agreement between Government, employers and labour. But two years later, when the contract came up for renewal, Ben-Aharon insisted that it was a matter to be settled between employers and workers alone.

He never involves himself in detail, partly because he is not interested, partly because he cannot stand the drudgery of negotiations that go on day after day and night after night and are accompanied by tempestuous outbursts over what he regards as unimportant trifles.

The routine of negotiation he delegates almost entirely to either Uriel Abrahamowitz, the soft-spoken former Mapai official who now heads the Trade Union Department, or to Yehoshua Woschella, nominally Abrahamowitz's deputy, who, like Ben-Aharon, is a kibbutz member and belongs to the former Ahdut Avoda faction. In some cases, the veteran trade unionist Yehoram Meshel, who would have been secretary-general if the trade unionists had had their way, is called upon to settle Very Important Disputes, such as that with the Engineers' Union.

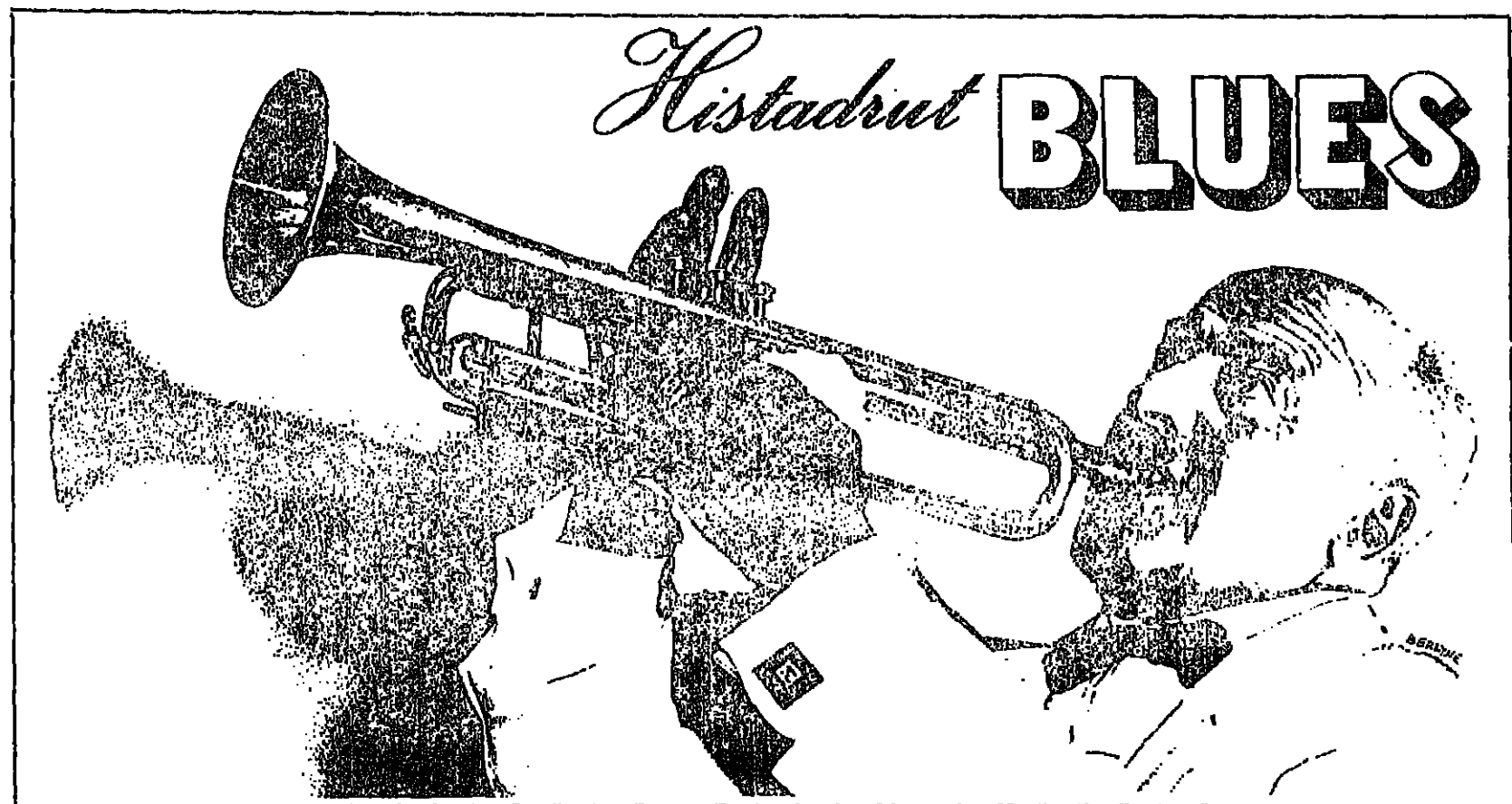
The Histadrut, Ben-Aharon keeps repeating, is a voluntary

organization. It has no police to enforce its instructions; it does not even have any legal authority to do so. Two years ago, when the labour scene was deteriorating to the point of chaos, the Government asked Labour Minister Yosef Almogi to prepare a Labour Bill. Before it could be tabled, however, an anti-strike bill was carved out of the general draft and presented to the Knesset. It was fiercely attacked by the Histadrut Secretary-General, who had the Alignment's left wing behind him. When the Bill became law, it was so diluted as to be virtually valueless.

The author of the Bill was Yosef Almogi, who often intervened in labour disputes and solved them easily enough. Lately, he has been practically silent on these matters. His chances of organizing workers, either in a reformed Histadrut or, possibly, in a new type of Government-sponsored organization, evaporated into thin air long ago, and he wisely preferred to retire to Haifa.

NOT everything in the Secretary-General's antagonism to the Establishment can be explained by his own tempestuous nature. He has been supported assiduously during his four-year tenure by Mapam, who now say Ben-Aharon is their only hope in the Alignment. Rafi liked his war on the "Gush," though not his views.

Ben-Aharon's brand of "New Socialism," which he has not elaborated into a system, calls for measures to assure an equal distribution of wealth and appeals to vaguely-leftish groups of various kinds, including a great many young, up-and-coming functionaries of the Labour Party. Ben-Aharon won a major victory lately when Hakibbutz Ha-meahud unanimously acclaimed him as its choice for a second term as secretary-general. And the Labour Party leadership itself, though not giving a specific undertaking to propose him for a second term, did not sound a definite "No" either. Politically astute veterans of the party may be waiting for the results of the general elections before making their decision.



24 שעות DISCONTOMAT

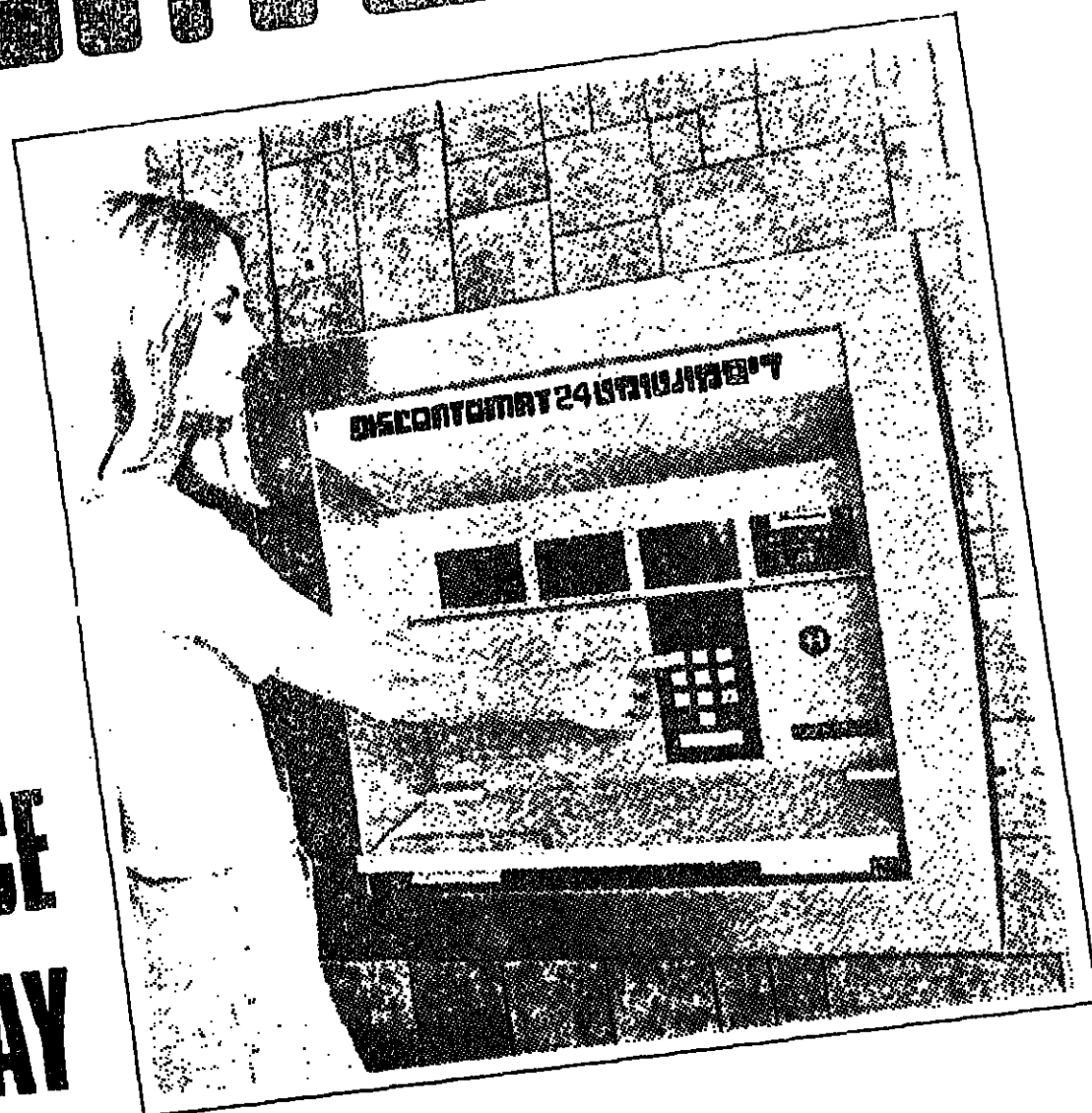
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THE IMMIGRANT at the average resident ulpan or absorption centre spends most of his time there among other immigrants. True, efforts are made to bring the Israeli community to the ulpan, and the immigrants out into the community, but many people at absorption centres complain that they are more "absorbed" in their own, and other residents', problems than into Israeli society.

Ulpan Akiva in Netanya attempts to make a modest contribution toward solving this problem, at least for the more than 17,000 students it has taught over its 22-year history. As an independent, non-profit organization which does not receive Jewish Agency funds, it can open its doors not only to immigrants but to tourists, to Arabs from the administered territories, to Israelis who want to improve their Hebrew, and to visitors on a year's sabbatical. And this integration — the ulpan's staff and students believe — is a very special kind of absorption into Israel.

I recently visited Ulpan Akiva for the final two days of the summer session.

"I want to make one thing clear," Shulamit Katz, dean, founder and director of the ulpan, said. "We do not imply that our ulpan is better than any other. We have no theories or high-flown ideals. Our only aim is to serve our students as best we can."

About 300 students, from 26 countries, attended the ulpan this summer. Most of them were English-speaking and over 50 per cent were tourists, mainly from the United States. However, during the academic year, at least half the students are new immigrants, including many Russians and other East Europeans, who are given Jewish Agency scholarships. Israelis who have been in the country more than three years have to pay IL815 a month at current rates. Tourists were charged \$680 for this year's eight-week summer programme.

Salaries of the teaching staff are paid by the Ministry of Education's adult education department, which also supervises the pedagogic aspects of the ulpan.

"But they know we don't just run after every experiment," Mrs. Katznelson emphasized, "so they give us freedom of action in the classroom."

MY FIRST impression was that the student body included a large number of people worth interviewing.

Jewish leaders from abroad, a French nun who has been spending her summers at the ulpan for the past seven years, Arabs holding key positions in the administered territories, and Israelis who had come to take the ulpan's intensive three-week course in spoken Arabic.

Everyone seemed to be talking about the farewell party that had taken place the night before. Professor Alexander Russell, head of the Pediatrics department at Hadassah Medical Centre and founder of a children's hospital in Ramallah, had given an imitation of his teacher and the ulpan method.

"This summer has broken the barrier for me. For the first few years I was here, I did perfectly well in English. Then I began to feel I was missing out on things by not knowing Hebrew, but never quite had the time to come here. This summer, I finally got here and now I see I can speak Hebrew and I expect to continue studying and speaking."

Another not-so-new immigrant at Ulpan Akiva this summer was Sol A. Seruya, President of the World Federation of Sephardi Jews, a former Minister in the Gibraltar government, who immigrated in 1969 and is one of the directors of Keren Hayesod.

HEBREW WITHOUT TEARS

Among the country's ulpanim, a special niche of modest fame is reserved for the independent Ulpan Akiva. LEA LEVAVI reports on its very special methods of absorbing students into the life of Israel.



Lessons are held, informally, in the grounds as well as in class.



Learning Hebrew songs has met with some opposition.



"Of course, I could speak Hebrew before this summer," said Mr. Seruya, the only English-speaking student who actually talked to me in Hebrew. "But I needed more training." He would like to see Israelis unable to pay the high fees brought to Ulpan Akiva for special classes in reading and writing.

ALEX RABEN, though a tourist, was in one of the most advanced classes, since his religious background included a good knowledge of Hebrew.

"But what you can't get in the States is real spoken Hebrew. That's what I came here for," he said. His wife, who teaches Hebrew in an after-school programme at a synagogue near their Connecticut home, also was very pleased with the ulpan.

"I learned Hebrew from the kids I met on the streets in Netanya," their 13-year-old daughter Rachel volunteered. She had been babysitting for her two younger brothers, while their parents studied.

Frances and Floyd Horowitz, professors at the University of Kansas, are here on sabbatical leave with their two sons, aged 11 and 12, who also attended the ulpan.

"It wasn't all that good for the kids," said Mrs. Horowitz, a developmental psychologist. "Adults learn in a different way. When an adult comes to spend five hours a day studying Hebrew, he's ready to sit and work seriously. Kids need a little entertainment along with their studies."

Mrs. Horowitz was very happy with the ulpan method, which relies on repetition in chorus, pantomime and such activities as folk singing and folk dancing. Floyd Horowitz, a computer scientist and English professor, thinks other methods might be at least as good.

"I'm the kind of person who likes to know the etymology of words and grammatical constructions. I'm not content with just repeating simple sentences over and over."

Of all the students I met, he was the only one who expressed even the slightest reservation about the method. I did meet one former student, however, who said he had left the five-month full-length course after two months because "I didn't come to be manipulated or to be taught to dance and sing; I came to learn Hebrew."

One of the many who praised the teachers can perhaps be called an authority: Noah Marcowitch, a prospective immigrant recently selected as Teacher of the Year in Baltimore. After 44 years in the clothing industry, he succeeded in teaching industrial sewing to some of Baltimore's most hopeless Black dropouts.

During recess, I told four of the ulpan's Hebrew teachers about their students' flattering comments.

Ruth: "I think the ulpan classroom is as much a social situation as a teaching situation. In other words, the teacher must get along well with people. Also, teachers here work hard; we have to take turns on duty afternoons and Saturdays to help students with homework. A ny teacher who is willing to work under those conditions has to have a certain sense of dedication."

Mrs. Katznelson: "In case nobody told you, there is plenty wrong with this ulpan. For one thing, since we want to remain independent but cannot afford to build and maintain our own campus, we have to use the facilities of a profit-making hotel — and many of our students have valid criticisms. But there are other problems as well. The fact that Jews share rooms with Arabs, and young people share rooms with older people, helps bring about integration. But it can also present some uncomfortable situations."

ARMELA: "The great thing about working here is that we are completely free to try new experiments as long as we complete the minimum requirements set by the Ministry of Education. For instance, my little girl had a birthday party in kindergarten and I decided to take my ulpan class to the party. We all had a wonderful time, and I'm sure my class learned at least as much there as they would have in the classroom."

Ruthie (as she is known to distinguish her from Ruth): "I'm willing to leave out something from the syllabus if it means I can teach a little literature, or Bible or whatever the class wants. That's important, too, especially since we work with tourists and temporary residents. And then, of course, there's the student who asks me to help him write a letter in Hebrew or to teach him words connected with his occupation."

Illel, a former deputy mayor of Netanya, who taught at the ulpan for the summer: "Especially during the summer, when many of the students are tourists, university students or professors, you're dealing with people who can really devote themselves to studying. Immigrants can sometimes be tense, worrying about their future — though we don't seem to have that problem here, because the Israelis and tourists help keep the atmosphere relaxed."

Haim Navon of the Ministry of Education was one of the 20 students in the three-week spoken Arabic course. The students there ranged in age from 20 to 67 and included several kibbutz members.

The three teachers — Shulamit, and his two assistants, Ali and Whid — consider their work at Ulpan Akiva a contribution toward bringing Jews and Arabs closer together. Two Arabic courses were held this summer, and the ulpan staff hopes to be able to open another class in October.

Sari, who joined the ulpan staff a year ago, is in charge of cultural and social activities. "We have weekly meetings with groups of soldiers who come to Netanya for special educational programmes run by the army. Discussions between the soldiers and our students are very frank, but it usually turns out that many of the soldiers were once new immigrants themselves and admit they remember some 'absorption pangs' of their own... We also get together with a group of Yemenites from the area and with other groups in the community."

Some students from the Hebrew ulpan spent a memorable weekend at the Arab village of Kfir Yisif in West Galilee, and a trip to Jerusalem by a group of Russian immigrant lawyers doing a re-training course included a visit to the President.

MOST ULPANIM have two full-length sessions during the academic year but here, too, Ulpan Akiva is different. There are three eight-week courses; one during the summer, another for vacationers from Passover to Independence Day, and a third in the winter, which is vacation time in South America and in South Africa.

There are also the two standard full-length sessions — as well as a three-week course in spoken Hebrew and four-week courses in spelling and in general language skills for those who speak Hebrew but never had formal training in the language.

Though many of the tourists come as individuals or families, there are some groups which make Ulpan Akiva an annual summer tradition. Two of these are organized by the Jewish Agency in the U.S. — the American-Israeli Ulpan, and a group from Baltimore's Hebrew College.

Mrs. Katznelson: "In case nobody told you, there is plenty wrong with this ulpan. For one thing, since we want to remain independent but cannot afford to build and maintain our own campus, we have to use the facilities of a profit-making hotel — and many of our students have valid criticisms. But there are other problems as well. The fact that Jews share rooms with Arabs, and young people share rooms with older people, helps bring about integration. But it can also present some uncomfortable situations."

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The Eastern Orthodox Church

THE FUNERAL procession of Mary is the happiest religious event in Jerusalem's Christian calendar. On August 25, the young girls and mothers of all denominations joined the Greek Orthodox procession of the ikon of Mary, the Mother of Jesus. At 4 o'clock in the morning, the Greek Bishop took the ikon from its chapel near Holy Sepulchre and the youth of Jerusalem came forward to kiss the sacred image. Then a procession formed, to escort "Mary" to the Church of Mary's tomb in the Kidron Valley.

With the carefree devotion of the East, while the priests chant, the lay folk follow in a bundle of smiles and conversation. The custom is that all carry sprigs of greenery. Even the bearded monk leading the procession was carrying a gladiolus. Young girls, especially, carried either a bouquet or a whole plant-pot of parsley or some other Holy Land herb. Some of the devout mothers walked barefoot, carrying candles. At different points fresh groups appeared, kissed the ikon and then, clutching flowers and candles joined the procession.

Outside the walls, some Russian nuns, rarely seen in public, waited in clusters to greet Mary, their Patron. Anglican priests, Catholic Benedictines from Tantur, Sisters of all kinds joined with the Orthodox, Syrian, Russian, Greek and Arab priests, as if Mary were indeed in Jerusalem, the bridge of unity so elusive to theology. Some Hindus in characteristic dress and the modern girls of Europe and America (such a summer feature of the Holy Land) added to the variety of this social-religious festival.

This day of devotional unity gives a panoramic view of the wide diversity of the Christian presence in Jerusalem. In the present-day Christians of Jerusalem is to be found an accumulation of the different historical forms of Christianity.

Claiming pride of place (though others dispute it) is the Eastern Orthodox Church, whose leader, His Beatitude Patriarch Benedictos, is styled the Orthodox Patriarch of Jerusalem. The Patriarchate is often called Greek Orthodox, because of the Greek origins of most of the higher clergy and monks; but it claims direct descent from the Jewish-Christian bishops of apostolic times.

The main work of the Greeks is the maintenance of their Holy Places and the monastery of Greek monks in Jerusalem's Orthodox Patriarchate has responsibility for the Orthodox liturgy in the Holy Sepulchre, which is virtually the Cathedral of the Patriarch. But shrines alone do not make a Church and the Orthodox Church has other strong roots among the indigenous Arabs of Jerusalem. The pastoral care of the people is in the hands of Orthodox priests of Arab origin. Their parish church in Jerusalem is the beautiful Chapel of St. James in the Courtyard of the Holy Sepulchre.

Like other Christian communities of Jerusalem, the Orthodox Christians have this threefold vocation. Jerusalem is the historic centre of Christian belief, attracting pilgrims from all over the world. Care of the Holy Places is therefore seen as a living vocation. At the same time, the spiritual insight of Orthodoxy considers that the divine mystery of the Church becomes present through the celebration of the Holy Liturgy. So the communities have a cognate vocation to celebrate a living liturgy. Hence the rich splendour and attractive dedication of the Eastern Church

CHRISTIAN COMMENT/Oikoumenikos



Greek Orthodox clergy in the Church of the Nativity, Bethlehem.



Ethiopian Church ceremony. (Below) Armenian ritual of foot-washing.



to the community celebration, which makes holy today what was made holy historically by the presence of Jesus Christ. From this follows the third function: the care of those faithful who live here and the pilgrims who come here for visits. By a paradox, the Church as a local church is mainly Arab in personnel and language yet as a world church is mainly Greek. The hidden problem is whether the Arab community can eventually fulfill these three official functions of the Orthodox presence in Jerusalem.

Jerusalem is also the home of certain national Orthodox Churches clustered around the shrines. The one Orthodox Church therefore, embraces a wide variety of Christian expression. The Armenian church, the national church of Armenia, has a Patriarchal See in Jerusalem, and has an important presence in the Holy Sepulchre and in many of the Holy Places. Its main centre is the Cathedral of St. James in the Armenian Convent on Mt. Zion. This is a national church because all Armenians are Christians — people, religion and nation are one, and they have their national Holy See in Echmiadzin in Armenia. However, they are in a sense a universal Church because Armenians live in a Diaspora in every country in the world. Jerusalem for them is the historical and religious centre. Formerly very strong numerically, the community has been reduced by emigration to around 1,000. The world Diaspora, the Armenians look to Jerusalem as their spiritual focus, for here their seminarians are trained to be priests, and the treasures of centuries are in their Holy Places and their unique library and museum.

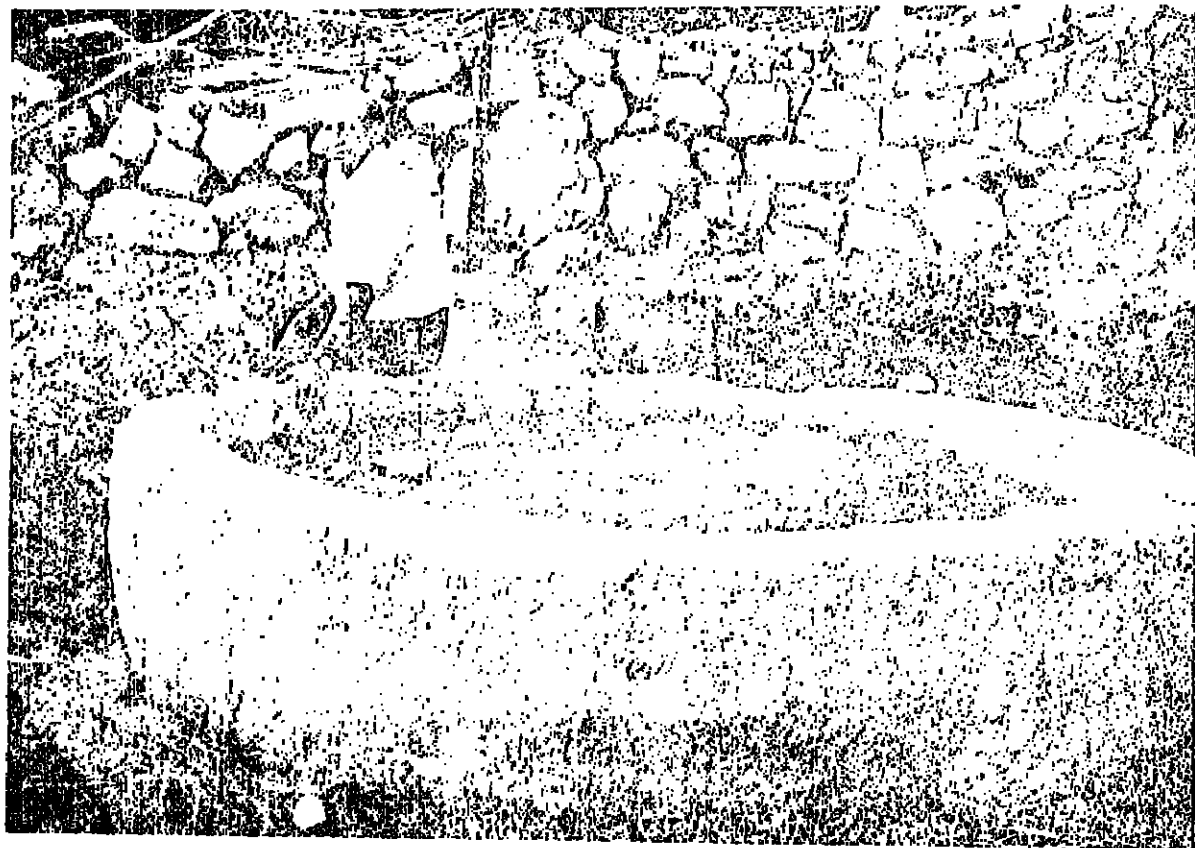
THE INTERNATIONAL character of the city of Jerusalem is also reflected within the Orthodox family by the national Orthodox Churches of Russia and Rumania, the Syrian Church (the Assyrians) and the Coptic (Egyptian) and Ethiopian Orthodox Churches. Each shows a unity of Orthodoxy and a diversity of practice. For when the fundamental belief in Jesus Christ, was manifest in a concrete way His life, death and resurrection is expressed in a community liturgy, it absorbs the ethos of that community and speaks in the idiom of their own national culture. The same faith in Jesus is, therefore, expressed in a diversity of cultural expression.

The richness and splendour of Orthodoxy in Jerusalem is that all the cultures of the world have come here and express in a living liturgy their own way of showing devotion, love and reverence for the holy places and the mysteries. The spirituality and services, the language and movement of the African Churches of Egypt (the Copts) or Ethiopia are a synthesis of the music, gesture, words and style of an African culture. The small communities of Copts and Ethiopians are a sign and a symbol in Jerusalem of Africa's way of love and of devotion to Christ.

Last June, on their feast of Pentecost, the Ethiopian Church was able to celebrate its special liturgy on the oldest holy site of Mt. Zion, in the Catholic Church of the monastery of the Dormition. African monks of the Ethiopian Church were the spiritual guests of the German monks Mary and her Assumption to of the Latin Church. They claim that in the first century, the grotto shrine of Mary was guarded for Christians by the monks from Africa — long before the Byzantine power of Constantine

In the Church of the Tomb of Mary, after the procession, the young people placed their burning candles on the steps of the Church, the only light for the liturgy. In the background was the quietly happy crowd greeting friends, talking, praying, singing, a Russian priest silently meditating; a Catholic nun saying her rosary; a Greek priest meeting thesis of the music, gesture, words and style of an African culture. The small communities of Copts and Ethiopians are a sign and a symbol in Jerusalem of Africa's way of love and of devotion to Christ.

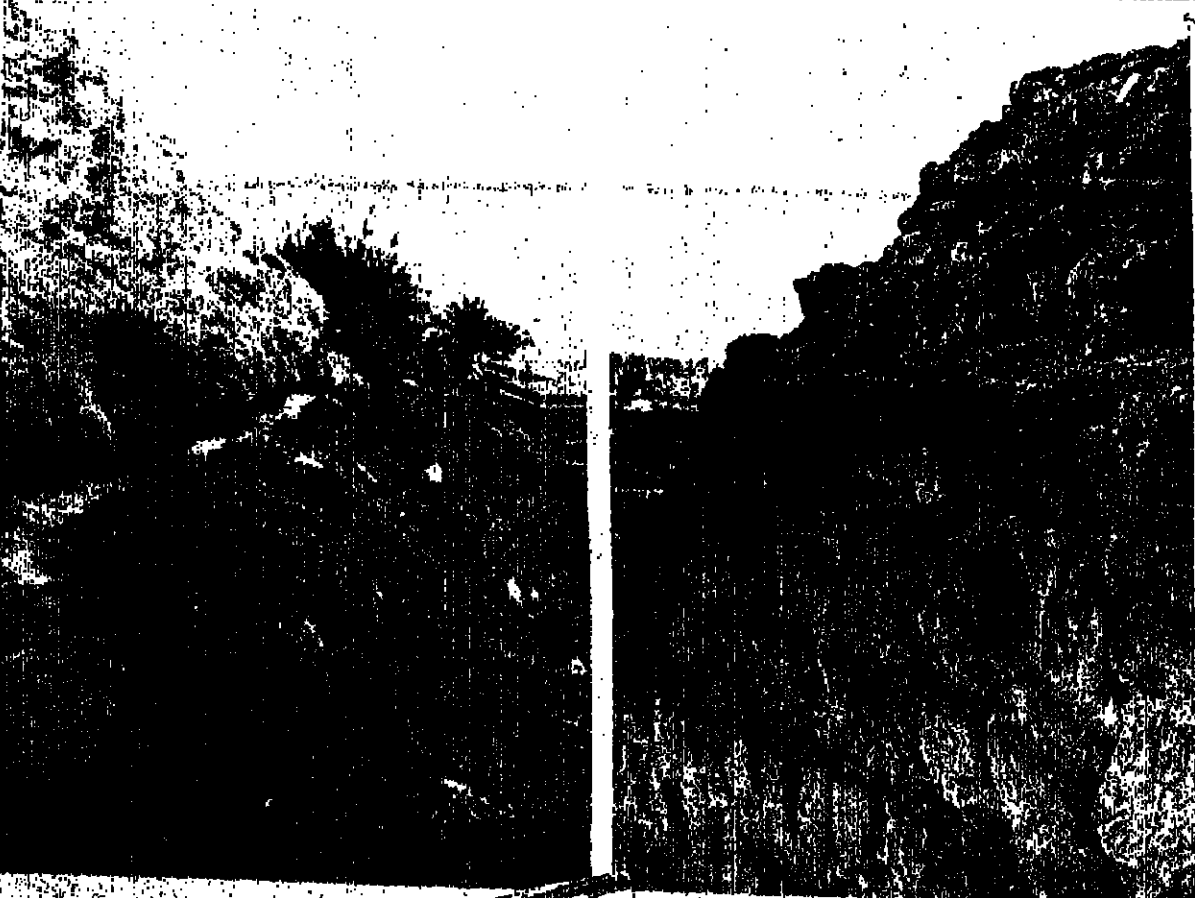
The "funeral" of Mary, rich in symbolism, has an interesting link back through the ages. It goes back to a long-forgotten Jewish feast of summertime and olive harvest: it commemorates the historical event of the death of the young people in a feast of joy that goes on long after the procession and the ceremonies are over.



The lower grinding-wheel of one of the Crusader sugar mills. (Below) The wheel-pit entrance.



(Below, left) Water is still running through the aqueduct. (Below, right) Solid Crusader foundations.



ANCIENT JERICHOS SWEET TOOTH



Israel has had a sugar industry down the centuries since Byzantine times. SYLVIA MANN takes us on a tour of the remains of the Crusader sugar mills in the plain of Jericho.

SPEARS OF SUGAR CANE in the plain of Jericho. These silent witnesses vividly tell the story of how this important crop was introduced into the Holy Land in Byzantine times, and how it was successfully and profitably cultivated, processed, and even exported during the Middle Ages. Sugar cane, of which sections were cut and sucked to draw out the sweet juice, was grown in India and the Far East thousands of years ago. It was brought into the Mediterranean region early in the Christian era, the process of refinement being developed particularly in Egypt and Persia, and the finished product became one of the expensive luxuries of the Western world.

According to the distinguished writer on agriculture, Dr. Samuel Avizur, the Byzantines, and later the Crusaders in Palestine, extracted the sap by crushing the cane between two heavy millstones, the lower one remaining stationary while the upper one was rotated — a method used in Egypt to this day. The syrup was then boiled down and crystallized on the principle used in the present preparation of sugar from cane.

When it was first produced, the sweet substance was known as Indian sugar and was highly regarded as a medicine. Apart from a small amount which was bought as a great extravagance by wealthy families for their specially-honoured guests, it was grown almost exclusively for curative purposes. During medieval times, under the Crusaders, the industry was expanded, and became an important earner of foreign currency.

CANE GROWING required good soil, heat and an abundance of water, partly for irrigation, partly for power to turn the massive wheels which otherwise would have to be operated by donkeys or oxen. Certain areas in Palestine, among them the plain of Acre in the north, Caesarea, Na-

blus, with its hinterland of rich springs, and Jericho, were ideally suited for this purpose.

These sugar factories, with their large plantations, their mill-houses, their rooms filled with boiling-vats, their grinding stones and their stores, must have been large and impressive. Moron Ben-venisti, in his "Crusaders in the Holy Land," describes how, after it was cut, the cane was taken to the press, "where it was peeled, chopped and pulped, the juice collected and boiled in copper pots. The liquid sugar ('honey') was placed in earthenware vessels or in wicker baskets to dry. After drying, the lump of sugar was the shape of a hemispherical cake."

All this obviously demanded space and structures, but of the many installations associated with the sugar industry very little remains. Nothing of Caesarea's sugar mills is visible today; of those around Acre, all that is left is the name Ma'sara. Available for a sugar mill — in an Arab village near Acre on the line of the Turkish aqueduct. Remnants at a-Safi, near the Dead Sea, mentioned by Benvenisti, are almost impossible to find.

Those on the outskirts of Jericho, however, are not only readily accessible, but most striking in appearance. In addition to the enormous wheel, the solid bases of the row of millhouses, and the Crusader masons' marks still to be seen on some of the archway ashlar, you can pick out the system of plaster-lined aqueducts which brought water from the rich springs of Nusima and Ein Duk and fed it into side canals. This system irrigated the plantations and also turned the grinding stones of the factory.

TO REACH THE sugar mills — Tawahin a-Sukkar, below Mount Karantel — drive to Jericho, then bear left towards the ancient tel. Just before the excavations, the road divides into two. Take the left branch, leaving ancient Jeri-

cho on your right, then proceed slowly, for the road surface is rough and poor. Turn into the second path on the left, where after about 400 metres you will see a house and fruit garden surrounded by a stone wall.

Follow the outside of the wall parallel to the hill ridge for some 100 metres, then continue round the corner for approximately the same distance and look out for the huge stone millwheel, more than 8m. in diameter, lying on the ground.

Immediately below the wheel you will notice an artificial cavern with an arched entry. Benvenisti refers to this 10x3m. chamber with its vaulted ceiling as a wheelpit, and writes of a groin-vaulted hall directly to the northeast, where the crushed cane was boiled. This we were unable to discover, but to the right and left of the wheelpit cavern, you can discern a series of stone-built foundations, some still supporting remnants of buildings.

Notice in particular the chute-like main aqueduct, now broken, running along the upper ridge of the hill. From here, the rushing stream filled the subsidiary canals, some of which still convey abundant supplies of water to the adjacent fields and orchards.

FOR CENTURIES, these selfsame springs had made an agricultural paradise of the fertile plain of Jericho below the Monastery of Karantel — the Mount of Jesus' Temptation. Beginning around 1,600 years ago, the Byzantines seem to have been the first to cultivate the precious sugar crop in this semi-tropical spot, and the early Arabs, in the seventh century C.E., carried on their predecessors' constructive and profitable craft.

It was the Crusaders, however, five hundred years later, who brought large-scale sugar production to a fine art. At that time the whole area was under the control of the Patriarch of Jerusalem, and so well was it run that he is believed to have received from it a yearly sum of 5,000 besants — a valuable gold coin minted by the Crusaders themselves. In 1188, Queen Melisande of Jerusalem built a convent at Bethany and appointed her sister Yolande as its abbess. At the same time, she transferred the rights over the sugar mills, with their attendant income, to the convent, and so things remained until the Saracen invasion.

After the Crusaders were driven out of Judea in 1187, their conquerors went on with the growth and production of sugar for several hundred years. It seems likely that the industry prospered until the beginning of the Turkish regime, when apathy, neglect of the land and its resources and failure to provide minimal security inaugurated a long period of poverty and desolation.

Today, the industry which flourished in the country for over a millennium is quite extinct, and only its pale, elusive shadow can be found in the conduits, millstones and ruined wheelpits at the foot of Karantel.

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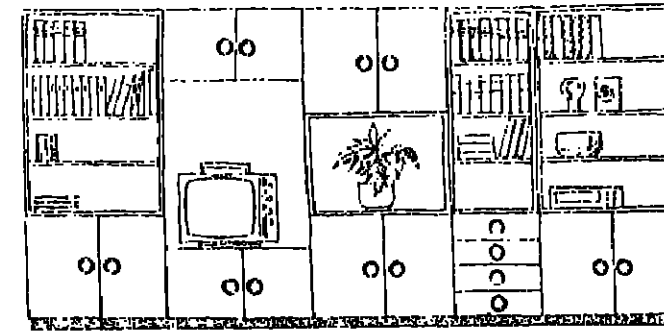
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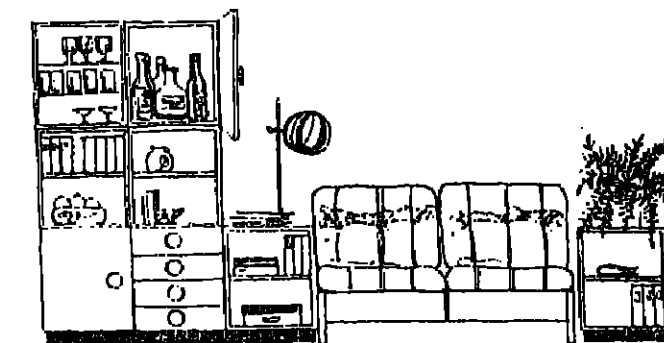
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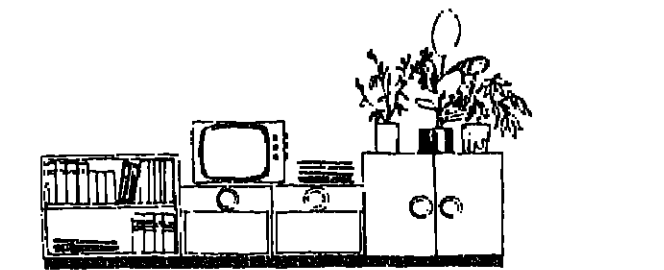
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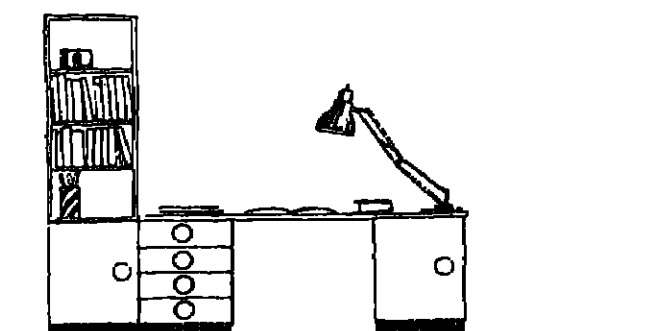
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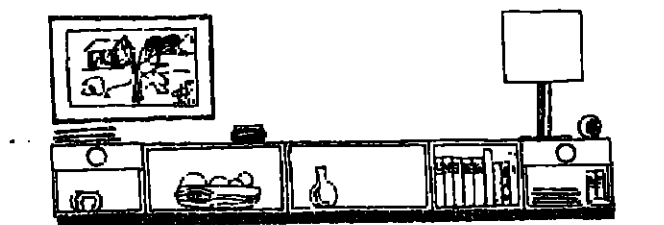
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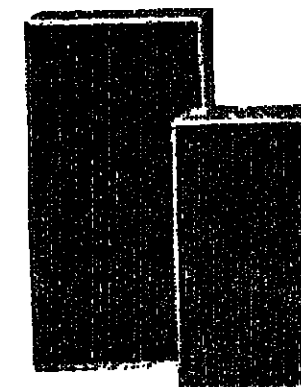
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Dear Teacher

A.S.I. Acker



THAT IS not the only form of address. Other letters begin: Dear teacher/Dear Mr. Israel/Dear Azrael/Shalom/Hellow dear teacher/and even, To my only English teacher — thanks God!

Could you imagine that they had ever been shown how to write a letter in English? But, as every bright child knows, what is taught in the classroom is only for use in the classroom, and has no value in the real world. Perhaps the only form of address that ought to bother me is the one that identifies me as Azrael. After all, that is one of the names by which the King of Demons is known, more commonly Asmodeus, or Beelzebub, the Lord of Flies.

Having the class write to me twice during the summer did not seem to me a devilish imposition. Obviously others disagreed. One letter economically expressed both the writer's complacency and his sense of outrage, beginning abruptly:

"How do you do and what is the matter?" — with me, I suppose. A second starts: "Today is a nice day but I am in a very bad mood because I have to write a letter to you."

Surely I am being over-sensitive when I note that he follows this immediately with: "I am taking driving lessons and since I've started there have been a few more dead cats around." Black ones?

Of course, not every one was able to write on the dates assigned. As one put it: "I had too nice a time for writing letters to my English teacher."

And another: "I couldn't write a letter last month because I was very very busy with my work. I worked as a baby sitter, in a word I had to be a mother for a month and my child was a girl aged 2 month her parents were abroad. Israel it is a very hard thing to be a mother, really, almost every time the baby cried I cried with her. I was very nervous but thanks god it is all over now."

Very expressive. You can see she still hasn't got her breath back.

ONE OR TWO of the pupils took the opportunity of getting a few things off their chests.

"Once I was happy because of the relation-sheep between the students and the teachers, but now I am against with all my heart, I am swearing the day I came to this school."

And even more to the point: "Now, how about you, I heard that teacher are waiting all the year to this vacation and enjoying the vacation more than

pupils. You think you the teachers worth it! I don't think so after the marks I got especially in English. I think you are the best teacher in teaching (Head-master, please note!) but not in assessment. I think this is your deficiency. I got the mark 5 (five) but I assess myself more than that worse mark. I don't want to be proud to much but that is I think the real fact."

My reply was clearly unsatisfactory for he wrote back furiously: "You intended to represent me as a poor idiot puple who is complaining a bo ut things he imagin. That is your right to think so but I got my own opinion about teachers like you."

Well, tell the truth and shame the devil! Some pupils felt capable of handling the work on their own; other did not.

"Malka and Pinna went to the library to write the letter because there is a book that shows" (thank you, Bernard Shaw) "how to write letters. I prepared to stay at home, u s i n g the Dictionary and to write on spontaneous way."

And why not? Using the dictionary in a spontaneous fashion rarely obliterates the meaning entirely. "I planned to write you a long appeal letter that will compensate the last one I didn't write." And: "I have been on trips with groups of boys of course I haven't started homework yet but I can't compensate myself from them."

Firm adherence to the principle of never using a dictionary to check the spelling occasionally multiplies spontaneous into spontaneous squared. Thus: "My last plan is to work in a kibutz for a week — I would like to test a bet forom this way of life." And anyone who can unscramble that is either a teacher of English in this country or should be one.

QUITE A FEW of the class went abroad this year. The letters from "Abroad/abored/a broed" were crammed with fascinating details. From Holland: "The trip in Holland was very nice. I lived with a nice family. Holland is a very nice country, full of water and grass."

From Germany: "We went to visit some places very interesting and we enjoyed them, but there were some that were very boring." So much for Germany.

From Switzerland: "Here in the summer is raining however we (My grandmother and I) had luke and for the last week the sun was shining and was hot. Yesterday I was in Bern the capital city of Switzerland. I was in

the government's house and in the Bear pit. (In Switzerland, it after the marks I got especially in English, one and the same.) On a trip to the beautiful mountain we full of snow and grass. Through many and study the language and it is very difficult to learn two languages *suzamen* — that mean together."

The letters now coming in both look back at the holiday and forward to school. For some the summer was wasted: "I have nothing interesting to write about," and "I have been very boring all the time." For others: "The holiday seemed to pass so fast I can't do all the things I want to do."

With regret: "It was a very enjoying summer. I didn't learn very much every day. I got up with the feeling of doing something useful like learning something and with the same dididion I went to sleep. (I must say, dididions like that often spoil my sleep too.) The girls prepared the food and the boys opened latins and washed dishes. I don't blame you, you don't like girls, there are times I beat them myself."

As it happens, I don't beat the girls without some considerable help from my colleagues, as another extract shows: "I want to enjoy before school starts and I'll be buried under packs of books and homework and teachers of course." The only thing I can say here is that the school has no other form of heating.

The letters are signed with as much proper contempt for formal usage as they begin: "The weather is too hot to hold a pen anymore, by bye/Sincerely your/Youis sincerely/Your bast student in English/Sincerely yours — ha! ha!/Have enjoyfool vacation/My hand hurts me and my river of words stopped," and, "I am finishing this letter with the hope that you will understand me. Do you?"

Alas! an honest answer is not an answer. Teachers in high school are not trained for it: we don't get paid for it; I don't know: yes: no: sometimes. Great Lord of Flies, what do they want of me? Isn't it enough that I correct their spelling?

Yours affectionately,
A.S.I. ACKER

p.s. "With enjoy of pupil I red today that the teachers are going to have a strike. It's very pity they begin the strike in the summer and not wait for the begin of school." Well, that's just fine for us, dear, but how about all those poor old "perents" you keep in writing of?



THE HARD ROAD TO ECONOMIC BLISS

The seventh Rehovot Conference, which opened on Wednesday, is devoted to the theme of Economic Growth in Developing Countries — Material and Human Resources. Ten years ago attention would have been focussed only on the material aspect of growth, on how to acquire capital resources, to expand the Gross National Product, to industrialize and to change the patterns of agriculture but today it is realized that these goals are not enough—the human being is the heart of the economic problem. PHILIP GILLON discusses these problems with Irma Adelman, Robert P. Stephens and Daniel Schydlowsky (left to right).



"I'VE JUST FINISHED writing a rather gloomy book on 'Social Equity and Economic Growth in Developing Countries,'" says Professor Irma Adelman, of the University of Maryland. "In it I show that it takes a very long time for the benefits of growth to percolate down to the poor, who constitute the bulk of the population in developing countries. The benefits tend to go to the elite and to the upper middle class just below them — who together form a very small sector of the population. Many of these countries start with a more or less egalitarian base, but, as the economy expands, it seems to be a sad truth that growth is correlated with maldistribution of income."

Obvious examples of this are the oil-rich Arab states, where the benefits of the vast accretions of wealth are confined to the few at the top. In the light of her conclusions, she believes that both the goals of development and the strategy for development need to be seriously reexamined: the blithe assumption that industrialization would inaugurate the kingdom of heaven has to be reviewed.

"Look at India," she says, "with 200 million people starving. They are industrializing. Yet one is reminded of the worst aspects of the Industrial Revolution a century ago."

Three notable exceptions to the rule are Israel, Taiwan and South Korea, according to Prof. Adelman, who is an expert on the Korean economy. Born in Rumania in a Displaced Persons camp, she came to Israel as a child and, at the age of 19, went for advanced study at the University of California, Berkeley. There she married an American physicist; they have a son of 15.

"The two-career problem — both of us having careers — is harder to solve than the career-mother problem," she says in an aside.

IRMA ADELMAN became an expert on Korea almost by accident. "One day I was visiting the office of a young man in A.I.D. (Agency for International Development), and he complained bitterly that the office was sending him to South Korea, apparently because he wanted to go to Turkey. I soothed him by saying, 'Don't worry, I'll go.' In a few minutes I was seeing his boss; soon after, I was on my way to Seoul."

She has been advising the Koreans ever since 1964; she was considered to be the guiding spirit behind the Second, Five Year Plan. Recently she received an award from the South Korean Government. Over the years, going on visits averaging three to four weeks, she has spent a total of about 18 months in Korea. "So you can work out how much time I've spent in airplanes."

Prof. Adelman says that like South Korea, Israel and Taiwan have managed to achieve remarkable rates of growth in all three

the Gross National Product has risen something like 13 per cent annually over the last five years — and, according to her findings, without the maldistribution of incomes that generally goes with such growth. This she ascribes to certain extraordinary conditions common to the three countries.

The Korean War resulted in the destruction of the country's physical capital and the occupation caused huge dislocations. This acted as a great equalizer. Then, the South Koreans had to be conscious all the time of North Korea, so they had to spread benefits to the poor. Taiwan was in a somewhat similar position: the leaders had to create a set of conditions that would not lead to a repetition of what had happened on the mainland. Israel was imbued with an egalitarian ideology and philosophy.

"All three countries have certain qualities in common. They are comparatively small in population, yet rely on human resources intensively used, rather than on natural resources. Furthermore, again for reasons more or less externally dictated, all of them have very open development patterns, and foreign trade and exports are essential if they are to develop. Indeed, if they are to survive. Finally, all of them have had access to foreign assistance for social purposes. Korea, for instance, got massive aid which was devoted to education. So they were able to combine growth with a more or less egalitarian social philosophy."

A PROBLEM that worries Prof. Adelman is that she sees a trade-off between freedom and maldistribution of incomes; increased political liberty seems to lead to increased gaps between rich and poor.

"This is what happened to Yugoslavia — three years after liberalization, the distortions had become very bad. People are bastards — they like to get richer than other people, and they use their wealth to perpetuate their privileges. They have to be restrained."

PROF. ADELMAN looks remarkably cheerful as she expounds this view of the human condition, but insists that her cheerfulness is only skin deep.

"I am very depressed. McNamara of the World Bank has also come to gloomy conclusions, although for other reasons. All development economists are going through a process of soul-searching. Some are trying to cram new problems into old moulds; I don't think it's going to work."

The aim of the Rehovot Conference is for the scientists and theorists to help the men of affairs, who have to deal with problems in the field. What advice would she give to the politicians and administrators? After all, the



South American contrasts: A food line in Santiago, Chile, and (below) Sao Paulo, Brazil, a bustling polis. (UPI/Israel Sun)



three exceptions she quotes — Taiwan, Korea and Israel — prove that evils can be avoided by conscious effort and will.

"The main lessons are that growth alone is not enough, that there is no automatic filtering down through society to the poor of the benefits coming to a country from development. Their duty is to make sure that growth does not mean that the rich get richer and the poor stay poor. Whether they act out of a love of justice or a fear of instability, they have to take conscious action to spread the goodies."

ONE OF THE MEN of affairs who has come to the Rehovot Conference for guidance is Robert P. Stephens, the Minister of Finance of the Kingdom of Swaziland. Born in the arid Karroo, in South Africa, he was educated at the University of Cape Town and at Oxford, where he specialized in forestry. After serving in the Middle East during World War II, he returned to the South African civil service, but soon decided to try something more adventurous.

Going to Swaziland in 1947, he became a sort of one-man Keren Kayemet; he started to plant trees where none had bloomed before.

"Maybe because I came from a part of the Karroo where we had about 1.5 inches of rain a year, and the only things we could farm were ostriches, I was always fascinated by trees. Foresters often come from dry countries. Then I liked the idea of an open-air life. When I went to Swaziland, there was no agriculture except subsistence farming, and there was one asbestos mine that kept the territory going. My trees attracted workers and gave a push to industrial development."

Today, Mr. Stephens can survey 200,000 acres of trees, mostly pines, which yield wood pulp, crates and citrus boxes, and provide work for 5,000 of Swaziland's total labour force of 80,000. They don't make newsprint, because of the pollution problem. Some 30,000 Swazis work in industries, and 7,000-8,000 go to South Africa. The rest are farmers.

"Swaziland has a tremendous future. It's a very small country, about the size of Wales, and completely landlocked with South Africa on three sides and Mozambique on the fourth. Politically, we have some problems. Our policy is one of non-alignment, and many of the countries with which we trade boycott both South Africa and Mozambique. So as not to be accused of boycott breaking, we specify very carefully the sources of our raw materials."

Robert Stephens preceded as Minister of Finance by another white South African, Leo Lovell, who has now retired. He says that the Swazis are not anti-white, but are "pro-themselves."

"There is as little colour prejudice either way as it is possible to imagine, but we are against expatriates, white or black. We don't want people who are not fully identified with us, and I think we're right. Our policy is one of localization, of getting our own people into jobs. This has been effected 100 per cent in the civil service, 90 per cent in private business."

South Africans invested tremendous amounts of money in Swaziland, until the Government introduced controls to prevent land speculation. New products include sugar and citrus. And tourism, 95 per cent of it South African, is booming, bringing in nearly IL8m. in taxes alone, and covering six per cent of the territory's current budget.

Over the last five years, since obtaining independence, Swaziland has raised the average G.N.P. per citizen from IL800 to IL1,200, a dramatic improvement indeed.

"But there's a snag — we can't qualify for maximum aid, because they say we're doing too well. We think that this is wrong, the criterion is too rigid. After all, we are trying to do in a few years what should have been done in 60 or 70."

Mr. Stephens agrees with Professor Adelman that growth does not automatically result in benefits to the poor, that there is a maldistribution of the benefits received.

"In fact, this is one of our greatest problems. How do we get the benefits down to the poor? We can't correct the maldistribution of wealth simply by taxing the rich to give to the poor, because that would result in our losing what industry or cash crop agriculture we have. This has been borne out by experience everywhere. We hope to get thousands of our farmers to move from subsistence farming to diversified farming. We have lots of good land and plenty of water. We need capital, know-how and the push."

He is confident that the Conference will prove of great benefit to him.

"We don't often have an opportunity to get together with the greatest economists in the world. I've brought a young economist with me. It's not only what you learn from the papers and discussions, it's also the talks in the corridors and lounges. It's very important for us."

PROFESSOR DANIEL M. Schydlowsky, of Boston University, was born in Lima, Peru, where he obtained his first graduate degree before going to Harvard for advanced study. He is still a Peruvian citizen, considers himself a Peruvian working abroad, and is considered a world authority on the economies of the Latin American countries.

He is pleading a rather novel cause at the Conference — that of the exporters. On the face of it, he says, all less developed countries — he prefers this phrase to the unfashionable "underdeveloped," abandoned because it was considered a slur, or "developing," which he says applies to all lands, even America — pay lip service to exports as a means of expanding their industries. But, in reality, exporters are persecuted in many of the less developed lands.

"The incentives given to export industries are generally less than the implicit taxes in the system. A country naturally starts off with a protectionist policy, so as to be able to develop local industries behind the shelter of a tariff. This raises the price of anything that's imported, and the whole cost structure gets pushed up. For instance, let's take a radio. A firm assembles radios for export. But the transistors and other component parts are taxed as they come in. This naturally increases the ultimate cost of the radio. The would-be exporter can't compete on world markets at competitive prices. This gives the economic planners the impression that the exporter is inefficient, so why bother to help him, anyway?"

"In any case there is probably some residual inefficiency in local industry, and the impression that this is a vicious circle. I calculated that in one Latin American country, where they were assembling cars, the total cost of the parts imported for each car, after taxation, was as great as that of a total car."

So what's the answer? What can be done to help the poor, persecuted exporter?

"The best and most obvious remedy is to revise all protective tariffs, to straighten out the distortions. But here you run into all kinds of huge political problems. There are vested interests clamouring for protection, there is the threat of unemployment. People are afraid of massive changes. You get this in developed as well as in less developed countries — shoes and textiles in the United States, butter and agricultural products in the Common Market countries, coal and all kinds of products in Great Britain. Governments are scared to close down industries and throw people out of jobs."

"There is a second-best solution which is politically practicable — giving export industries subsidies to offset the implicit taxes. Give back with the left hand at least

as much as you have taken with the right. This is being done successfully by a number of countries — Israel, South Korea, Taiwan, Brazil, Colombia."

Some South American countries are prospering — if the test of growth alone is applied. "Brazil is the star performer — her economic policy has been very good, with a heavy emphasis on exports. Colombia was traditionally married to coffee and coffee alone — now she's branched out with all sorts of products. Six years ago, coffee provided 80 per cent of her exports, now it's down to 46 per cent. Peru also diversified, which was lucky, since she had a terrible setback with one of her main foreign income earners, fishing, which normally brings in \$200m. The fish came on the cold Humboldt Current — this year it was driven off by a hot current from the Equator. Result, no fish. They say this can happen only once in 30 years. Maybe — but it proves the need to diversify."

What about Chile? "Poor Chile is an example of how inexorable economic laws can be. Allende had the fine idea of pushing up production and increasing the incomes of the poor — nobody can fault that objective. And he did in fact increase production considerably. But, as production goes up, so do imports — and to get imports you must have foreign exchange. The crisis came when he'd used up his \$800m. foreign exchange reserve. It doesn't matter what your political or social system, certain economic rules have to be obeyed."

Prof. Schydlowsky does not know much about what is happening to Cuba's economy; he suspects that it is being slowly drawn back into the American system. The good ideas that came from Cuba were social — universal education and egalitarianism — but there was no major economic message for Latin America. "Cuba was relevant to the early 'sixties, not to the 'seventies."

He believes that the road to happiness lies in exports and more exports, which means greater utilization of machinery and resources.

"If you have a machine that provides, say, 100,000 jobs per eight-hour shift you get 150,000 jobs if it works for 12 hours a day. You can double that by keeping it working 24 hours a day. Full utilization ties in with export policy."

"It seems to me to make a very pretty and appealing package — export plus utilization — which I'm going to try to sell at the Conference."

It would seem that, if the men of affairs take the advice of the men and women from the great universities, growth and perhaps even a better distribution of wealth may flow out of the Rehovot Conference.

A stylized, high-contrast black and white illustration of a woman. She is wearing a wide-brimmed hat and a patterned dress. She is holding a cigarette in her right hand. The illustration is characterized by bold lines and a grainy, textured appearance.

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THE LAST KNESSSET saw the number of its women members sink to a low of nine: seven from the Alignment and one each from Gahal and the National Religious Party. There was an even poorer showing of women on the local councils, with the average female representation a paltry three per cent. But in the coming Knesset, this demeaning situation should be much changed, if as is expected, the approval by the Alignment of a 25 per cent quota of women on all their Histadrut election slates is extended to cover all elective positions.

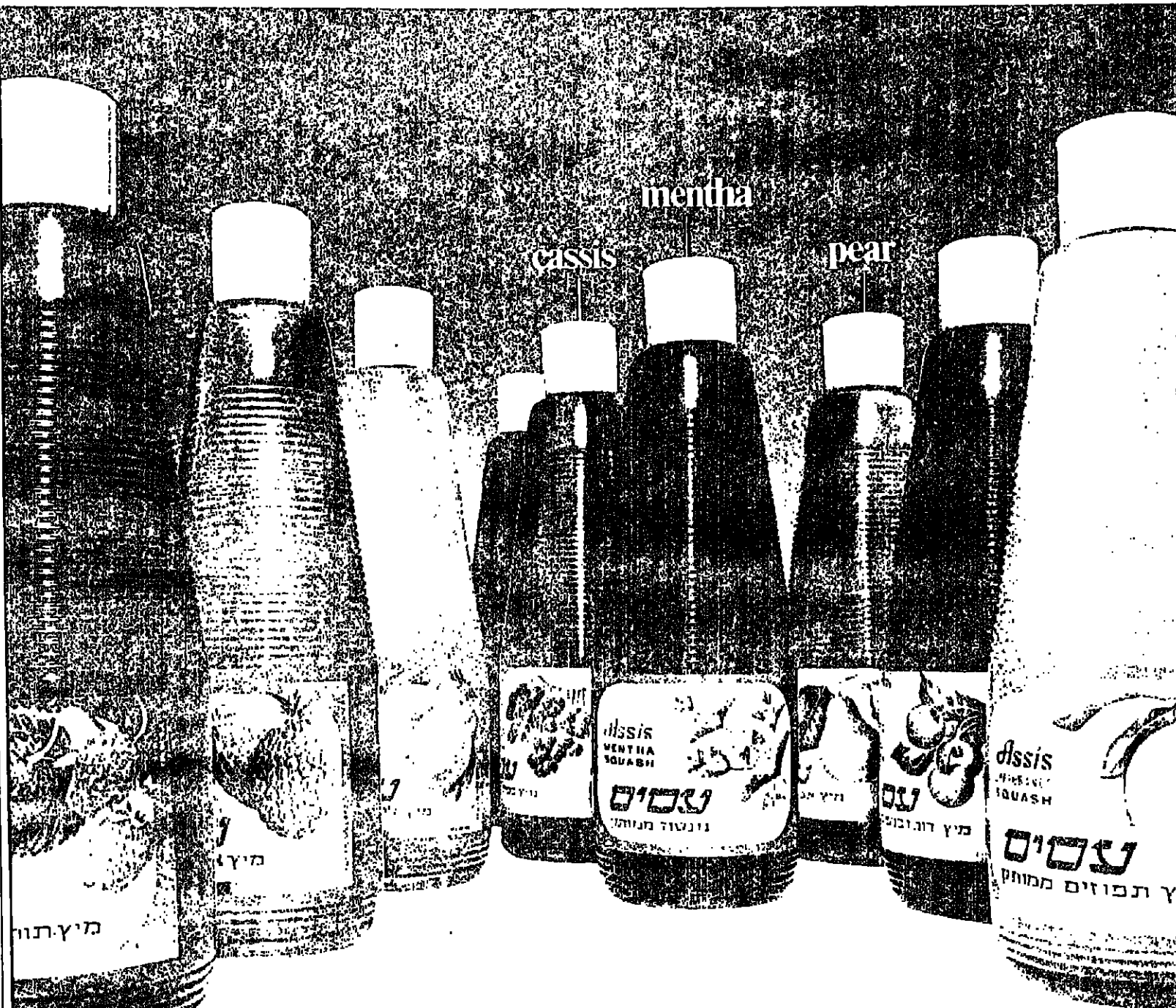
Over the last four years there have been many elections in the trade unions, and the Department for Working Women threat-

"The deliberations in the Central Committee," she explained, "were on the principle of the matter. Although the specific decision was on the Histadrut, the agreement applied to all elections. It will have to come up again for discussion in the Central Committee."

This is the refrain one hears in one party after another. And as one watches the bitter and distasteful haggling for positions in Knesset lists, one realizes that no one is going to hand women anything on a silver platter.

Mix the cucumber and garlic mixture with about a cup of yogurt. You may need more yogurt to get a smooth consistency, but the two should seem to be evenly balanced. Add finely chopped fresh mint (the leaves of one or two stalks), and chop.

This dish is served as you would humus, spread out in a large or many small plates. Thoroughly without the patience to chop the cucumber finely, sometimes coarsely sliced cucumber with yogurt, which is a very nice dish, hardly the same thing.



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A collage of overlapping newspaper mastheads. Visible titles include "WHAT'S ON", "THE KUALALUMPUR POST", and "AT'S". The mastheads are tilted at various angles, creating a dynamic, layered effect. Some text like "What's always been" and "by reading" is also visible between the layers.

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CLASSICS ARE IN

(Left, above) Bright yellow stands out effectively on a black ground, seen in waist skimming jacket style with plain black pants and in a good-looking dress with inverted pleat at centre front. Elanit. (Left, below) Colour scheme black, for a dress and a pants suit by Elanit, where a subtle two-tone jacquard pattern appears on flat knit sections, contrasting effectively with cable knit inserts. (Below) Evening two-piece by Elanit has pale yellow and gold zigzags standing out effectively on a black ground. Shaped sleeve edges and waistline are hand-finished. (Vision)

Catherine Rosenheimer

IN COMMON with many of the other old-established Israeli knitwear firms, Elanit have always pursued a fairly classic fashion approach, better geared to the tastes of the mature woman than the very young. Since classicism is all the thing these days, fashion and Elanit are very much on a par for the autumn, and the new collection just launched is one of the best, in many respects, for a long time.

The long tennis look cardigan, the continuation of the summer fad, appears often in autumn collections. Elanit show it as a jacket for pants and skirt suits in different versions, also effectively on its own for mixing and matching with other separates. A nice version appears in beige cable knit with red and blue trims on sleeves and around the V-neck.

THERE ARE PLENTY of good looking, versatile sweater dresses: a nice version, with a two-in-one look consists of black polo neck rib top and a skirt in black and red broken zig-zag stripes. The same stripe jacquard is used for a tabard style top over plain black sweater and pants.

"Noppenit" is a new slub-textured effect from Elanit, seen in many forms and colours. More versatility in knitting is seen in the sleeves of a black pants suit picked out in red rib knit which is gathered in by tighter knit black bands to give an interesting shape.

One of the best of the evening outfits in a very feminine nostalgia vein: a three-piece short suit, consisting of a black A-line skirt, skilfully cut with curved seaming on the front panels, a flattering high waistband scalloped at centre front. Peeking out from the cuffs and neckline of the plain V-neck, black jacket were the black-edged white frills of a very neat white blouse.

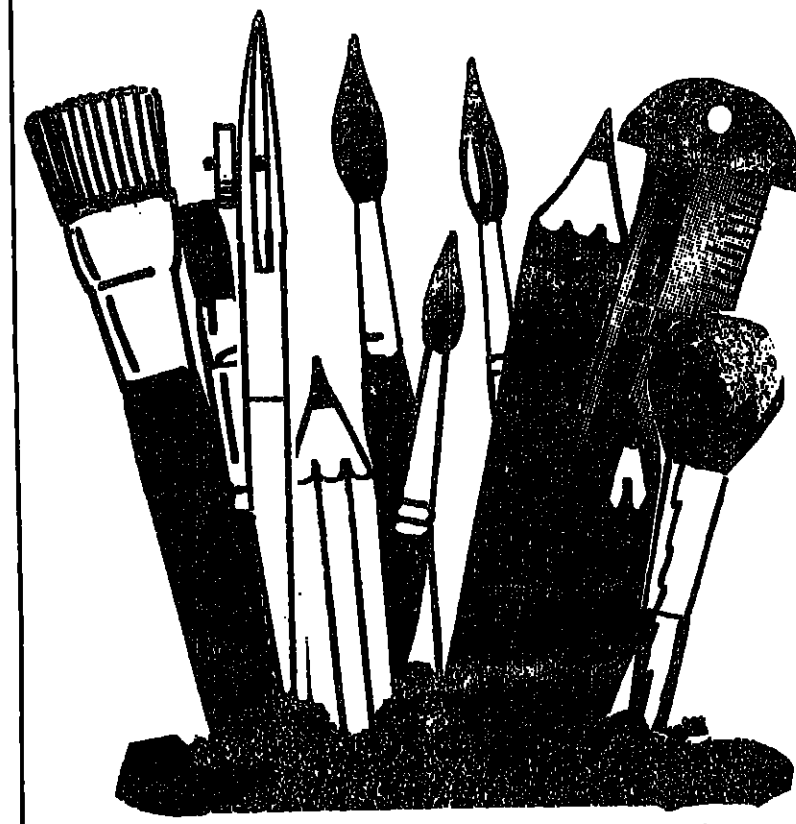
Just the sort of outfit I used to wear twenty years ago," commented Elanit's house model Lea Schwartz — who, incidentally, undoubtedly looked equally good in such an outfit then as now!

ON THE SUBJECT of ever-soaring world prices of wool, Dr. Gottesman cites a 400 per cent rise in the cost of raw material over the past year and a half, adding that for this season at least, he still has stocks bought at the old prices. None the less, the fashion shopper will undoubtedly be feeling the increase in the cost of autumn models. Many manufacturers are absorbing it partially by increasing the synthetic content of their fabrics. Where Elanit is concerned, you can expect to pay up to IL300 for a day dress which would, last year, have sold between IL240 and IL270.



IT OCCURS TO ME/Hadassah Bat Haim

LA PLUME DE MA FILLE



AS SHE IS not generally concerned with world, or even national, events, it is rather surprising to find my younger daughter listening eagerly to news broadcasts. This is a fairly new stage in her development and I am distinctly encouraged by it. It is pleasant to note that after all, the seeds of instruction have not fallen on stony ground and that my continuous urging to take an interest in what happens, beyond which of her friends she dived deeper than at the pool and should girls of 12 wear maxi skirts, is at last having some effect.

However, the concentration appears difficult to sustain, and only a few days after the high school teachers call off their strike and there is not a rebellious word from the primary schools, the radio becomes my exclusive property once more.

Resignedly, she collects the enormous array of scholastic impediments that she needs. She quite enjoys this aspect of the educational programme and displays with pride the neatly stacked books, the drawers full of rulers, pencils, scotch tape and other office materials. I duly admire her comprehensive supplies, knowing full well that in a week she will be rummaging in my desk for an eraser and turning the house upside down for something to write with.

The actual use of all this equipment is secondary to the need to impress her mates, some of whom, she sneers, have spent half their holidays making elaborate displays of files and copy-books to show off with. Some people — no friends of hers, naturally — have even, she has heard, been studying during their vacation, simply to toady to the teachers. Not for their own benefit, of course.

THE NORMAL MEMBERS of her class cannot understand, she complains, why their teachers don't strike. They have plenty of provocation and here she is, in the

last year of primary school with seven solid years of learning behind her, and never a whisper of any unofficial time off. Why, she continues in unwilling admiration, their teachers are hardly even ever ill. Other schools are reduced to skeleton staffs but theirs never so much as send a class home early.

Even the Six Day War brought only a shift in emphasis, as so many mothers rushed in to close the gaps. Not hers, she has to admit. She knows that I professional myself ready to scrub floors or dig trenches rather than make any more prolonged contact with her contemporaries than is forced on me by civilized society. But other parents, braver, more confident, or more patriotic than I, put their heads into this noose. "War is hell," as some general said. Maybe he'd been an emergency teacher too, once, and he knew.

I offer my sympathy, and tell her that if I were her class teacher I would certainly strike, even while recognizing that this would not change the natures of the pupils. They can take pride, I tell her, in knowing that their mentors must be exceptionally tough. To have survived seven years of dealing with 40 or more pupils, ranging from those indifferent to every subject, for whom lessons are periods of endurance between breaks, to those who know everything better and are not averse to noisy argument to prove it, shows a mental and moral calibre far beyond average.

AFTER A SHORT sampling, she admits cautiously that school is acceptable so far. If it doesn't get any worse, she may manage to hang on till Rosh Haashana; after that there is no guarantee. The teachers are as unreasonable as ever, demanding impossible work schedules and irrational goals. They all look, she says hopefully, worried. Maybe they will go on strike after all.

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مركز الأبحاث

Sasha Sedan

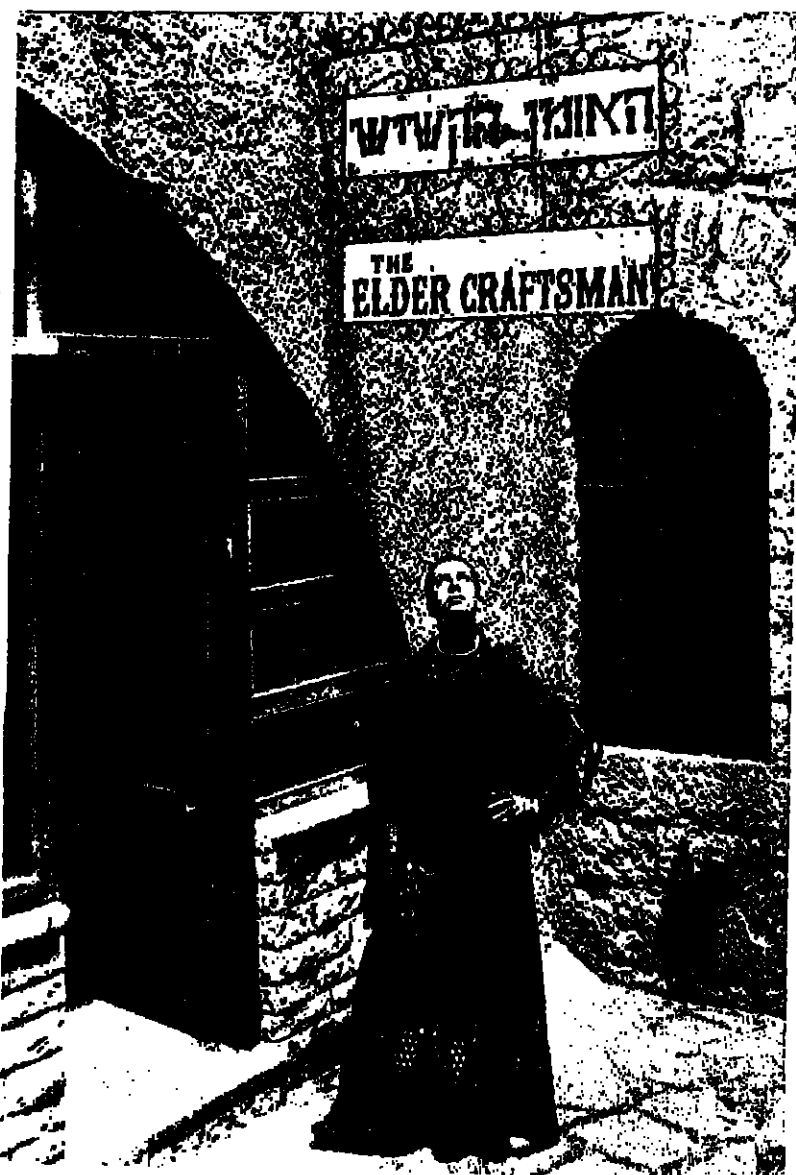
THE ELDER Craftsman is a non-profit Jerusalem shop that is both out of the way and out of the ordinary. But the merchandise is more than worth the trip.

It is the kind of place you want to tell your best friend, your neighbours and your mother-in-law about. If they are connoisseurs of handicrafts such as handwoven placemats, stuffed animals, decorative pillows, infant knitwear, patch handbags, ceramic jewellery, they probably know the shop already.

shop attorney. For the uninitiated, it takes its name from the fact that all the daily menu items are made by Jewish men and women, most of whom have their crafts in the "Lifeline for the Old" workrooms surrounding the two-room shop at 14 Rehov Shlvisl Yisrael. Each item bears the name of its maker, who receives the sale price less the cost of the raw materials and a small sum that goes toward overheads. In almost every case, the profit is small in relation to the hours spent on producing it. But Mrs. Myriam Adinow, who is in charge of the whole operation, says the craftsman is also rewarded by the

ham is also rewarded by the knowledge "that he has proved to younger members of society that he can make something valuable and is still capable of creating."

The shop is part of Lifeline for the Old, an organization founded by Mrs. Mendelow ten years ago. Lifeline includes several programmes to make life brighter for the elderly, aside from The Elder Craftsmen, which has been operating for six years.



She claims that each item on sale represents "a fight against old age and a feeling of uselessness." She adds quickly that she is not talking about charity when she promotes the shop. "The quality of the work speaks for itself."

"People who come for the first time always come back and bring friends," says Rachel Bleich, the shop's designer. "Our creations

As a designer, our creations



catering to the tourist trade:
"There's nothing pretentious
here."

The stock changes from day to day, especially in the women's wear section, where the emphasis is on the made-to-order. Recently on display was a hand-knit suit in deep purple, selling for IL206. There was also a crocheted cream coloured maxi skirt with side slit and side flap and ceramic button decoration. It was IL220. Another hand-knit maxi skirt in pale orange with a border of horizontal stripes in black, brown and deep orange was selling for IL125.

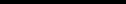
For more modest budgets, there is a wide selection of knit vests, some below IL40. One sporty one done in leather patches stitched together with wool was IL75. Another with a snug midriff was knitted with a lacy, airy look. It cost IL64.50 A number of small vests styled with vertical rows of bright colours go for IL86.

A mainstay at The Elder Craftsman are accessories such as macramé belts, shawls, short capes, pull-on wool stockings, ropes and straw bags, cloche hats, and ceramic jewellery.

The clothes shopper is surrounded by wall hangings, mobiles, pillow covers, religious articles, ceramic ashtrays and candleholders, tablecloths, cushions, all of it presided over by a benevolent zoo which includes a donkey pyjama case, a television set (to warm your feet) and a snake with daisies sewn on him to keep you company.

There always seems to be something more to see, since new items are constantly being added to the collection. An unusual novelty is the educational doll, who comes with snaps, shoelaces and buttons worked into his body so that playful hands can learn without tears how to do and undo things.

Mrs. Bleich is philosophical about the catch-all contents of The Elder Craftsman. She holds a felt telephone book-cover in her hand, with a stuffed frog, cow and lion sitting next to her, and smiles, "We decided not to be like other shops, that sell so few original things."

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THE JERUSALEM POST MAGAZINE

FRIDAY, SEPTEMBER 7, 1978

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*Zatrin — Zichron Ya'akov; Ein Koreh — Hishon LeZion; Emek Hashoshanim — Nes Ziona; Am Sgula — Metulla; Gilon — Rosh Pina; Maibea — Petah Tikva.

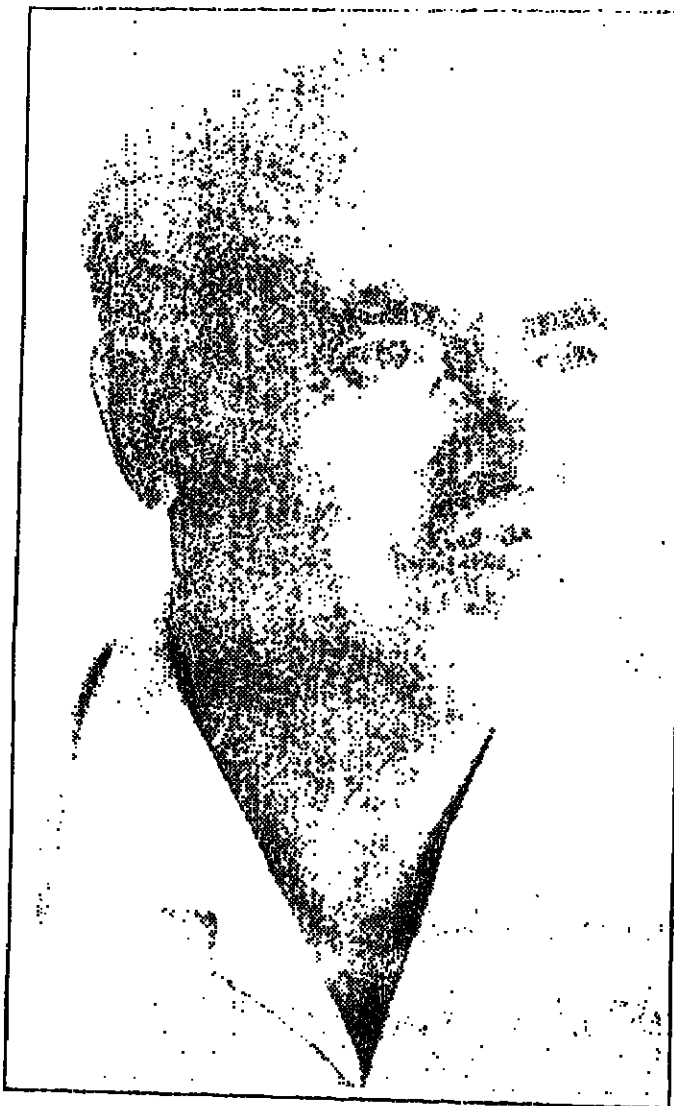
100 YEARS OF SETTLEMENT

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Exhibition Gardens, Near East Trade Fair
from September 12 to October 3.

THE JERUSALEM POST MAGAZINE

PAGE TWENTY-SEVEN

مركز امن الاصل



A LETTER TO HISTADRUT MEMBERS

Another term of office has reached its end. Four years during which the Histadrut has been at the focus of the struggle of Israeli workers and achieved many things, are at an end. Now you, the voting members, must decide the form of the Histadrut for the next four years, according to your conscience and as you see fit.

You must ask yourself if the present leadership of the Histadrut has acted in a manner ensuring its character as a workers' Histadrut, whether it has succeeded in increasing its strength, its authority and unity so as to fulfil its function and its struggle to improve the life of the working man in Israel; whether enough effort was made to correct work agreements; whether the Histadrut has had the courage to recognize what has not yet been achieved and to criticize itself mercilessly, free authority and independence of the Histadrut are not aimed against anyone, but are applied for the benefit of the one nation, the hundred thousand members of the Histadrut including eight hundred thousand salaried workers; to improve their standard of living and root out defects and distortions. We saw quickly. We built quickly. In this country, an unprecedented pioneering effort took place and unprecedented achievements were achieved. Together with this, the Histadrut has not ignored these weak points which have got worse due to the forced pace of development in the past few years. Our entire movement has deeply felt the disgrace of the poverty that was revealed in Israel. The Histadrut has been sensitive to the existence of workers supporting families with many children, and at the same time, to the enrichment of others on the Nation's account. We have been hurt that beside those who live luxuriously, there are yet tens of thousands who are still trapped in poverty. And the way before us is long.

The leaders of the Histadrut have worked us best they could to improve the quality of life of the worker; the possible damage the price increases could have caused, the increases which threatened to decrease the purchasing power of salaried workers, with, in great degree, averted. The cost-of-living-index increase was used often in an effort to guard the workers' real wage. The beginning wage rose, and applied in more than one hundred thousand salaried workers. This term of office has seen great steps taken to equalize the social benefits of service workers and production workers. The day in pension rights, severance pay and holidays has narrowed. This trend will continue, and will be expressed in the 1974-75 work contract.

We have prevented attempts to control workers' wages above, which would have destroyed the balance between wages, prices, profits and prices. We have not agreed in the past, nor will we in the future, to one-sided control of workers' wages as a sole means of combating inflation. The leadership of the Histadrut in fighting suggestions in favour of compulsory arbitration, which

in the end would limit the rights of labour, including the right to strike.

Efforts are continuing at worker participation in plant management in Histadrut enterprises, and profit-sharing has begun. This movement is likely, in the coming decade, to include a large and ever-growing number of workers, in the public and private sectors of the economy as well.

Histadrut policy, during the past four years, has been to care especially for the hundreds of thousands of salaried workers who move the wheels of the economy, production workers and those with low salaries. We will continue this policy in the future. We will fight to raise the minimum wage, to raise the basic wage in all sectors and to equalize the social benefits of production workers and salaried workers.

The cornerstone of our policy during the coming term of office will be the attempt to allow every worker to live honourably from his salary and from his work. We will investigate the possibility of shortening the work week, taking into account the capability of the economy.

At the same time, the Histadrut will have to attempt efforts at giving meaning to leisure time, so as to enrich thought and entertainment; to develop a system providing further work-oriented study for young and mature workers; to allow the worker and members of his family opportunity to enjoy suitable cultural activity, sports and entertainment; and to consolidate social-conceptual activities. In a time of automation, in "modern times," with the increasing alienation of the worker from his work, environmental pollution, and the problems of the city — there is a need to work not only for a fair wage, but also for increasing happiness and deepening the meaning of life.

And in the internal life of the Histadrut: Our movement has taken the first steps toward reforming the representative system in the legislative and executive bodies of the Histadrut. Fifty per cent of those standing for election to Histadrut bodies are working members. And immediately after the elections, they will take their places in the governing bodies of the Histadrut, and more workers who come from the workshop and the scaffold, from the factory and the office, will set Histadrut policy.

There is nothing more sorrowing than the lack of a strong bridge, a bridge of understanding, between the Histadrut and part of the younger generation. Young workers and students, who have completed their military school graduation, will vote for the first time in their lives. They do not know the Histadrut, its past, its workers, its objectives and achievements.

From you, I ask: Don't be hasty. Decide about the Histadrut after you get to know it — after you get to know its social and health services and the mutual aid

it offers. After you find out about the various Koor Corp. plants, Solel Boneh, and the kibbutz and moshav settlements. After you find out about factories, many of which were built in outlying areas and development towns where private enterprise would never reach. After you find out about the complex system of unions, professional organizations and workers' committees. Try to picture Israel without all those! Before you vote, learn about the Histadrut's part in the absorption of poverty-stricken Jews, from Morocco and Algeria, Romania and Russia, who came with nothing. They are now the ones operating the machines, on the scaffolds, in the ports and the public service. They are now members of works committees, secretaries of workers' councils, senior workers of the municipal authorities. The right wing — Gahal — are now asking the support of the workers. They, who are in the same party as the leaders of the contractors, industrialists and stock-exchange dealers, appear in the Histadrut as the workers' cavaliers, with the rights of workers. They have tried to destroy the Histadrut from within, and failed; efforts at giving meaning to leisure time, so as to enrich thought and entertainment; to develop a system providing further work-oriented study for young and mature workers; to allow the worker and members of his family opportunity to enjoy suitable cultural activity, sports and entertainment; and to consolidate social-conceptual activities. In a time of automation, in "modern times," with the increasing alienation of the worker from his work, environmental pollution, and the problems of the city — there is a need to work not only for a fair wage, but also for increasing happiness and deepening the meaning of life.

And in the internal life of the Histadrut: Our movement has taken the first steps toward reforming the representative system in the legislative and executive bodies of the Histadrut. Fifty per cent of those standing for election to Histadrut bodies are working members. And immediately after the elections, they will take their places in the governing bodies of the Histadrut, and more workers who come from the workshop and the scaffold, from the factory and the office, will set Histadrut policy.

There is nothing more sorrowing than the lack of a strong bridge, a bridge of understanding, between the Histadrut and part of the younger generation. Young workers and students, who have completed their military school graduation, will vote for the first time in their lives. They do not know the Histadrut, its past, its workers, its objectives and achievements.

From you, I ask: Don't be hasty. Decide about the Histadrut after you get to know it — after you get to know its social and health services and the mutual aid

Y. Ben Zvi
התנועה
 התנועה / תנועת העבודה השקלאית

VOTE 'EMET Hama'arach/Israel Labour Party-Mapam

MUSIC/Yohanan Boehm

Harps, harps, harps

FOR THE FIFTH TIME since 1958, the International Harp Contest is about to be held in Israel. And every day now, groups of harpists — students, teachers, performers, guests — are arriving to join the gathering. Twenty-nine contestants, 19 guests of honour, a chairman and 17 judges for the jury, and three members of the legal committee will be directly involved in the proceedings, which will climax in the choosing of the best players of this generation. Winners of previous contests have become stars in the harp firmament; two of them — Susann MacDonald and Suzanne Mildonian — are on this year's jury, and the winner of the first prize in 1970, Chantal Mathieu, will give a recital at the festive opening on Monday night (see "Poster").

There are national harp competitions in several countries. In Holland, Madame Phia Berghout has built up a centre for harpists in the Van Beinum Foundation at Quakenbush, near Amsterdam, a meeting place for composers, performers and musicians of all kinds, which has become the venue of regular international harp weeks. The only international harp contest, however, is this one held in Israel every three years. Its prestige in the harp world is as proven by the large number of competitors, the personalities included in the jury, and the number of guests of honour (who pay their own fare).

EVERY CONTEST has, as a required piece, a specially commissioned work by an Israeli composer. This year, the open competition for a harp brought six scores, from which *Kolot* ("Voices") by Leon Schidlowsky was selected because of its different approach to the instrument. The score consists mainly of graphs and signs which need special study, leaving the performer much leeway for interpretation and making him — or rather her, as most harpists are females — a kind of co-creator of the work.

When the score was sent abroad to teachers and contestants, there was much opposition to making this a compulsory piece, and it was finally decided to make it a free choice and the subject of a mini-competition within the contest, with a special prize for the best performance.

Only four or five of the competitors (most of them Israelis) have expressed a wish to play the Schidlowsky piece. At the end of the second round, a special session will be held at which the composer will explain his intentions, the score being projected on a screen behind the performers to give the audience the opportunity of following the proceedings.

Ever since the contest was instituted, the Chicago firm of Lyon & Healy has donated one of its grand concert harps as the first prize. In addition to this, another ten money prizes, ranging from \$2,000 to \$300 will be awarded.

With the exception of the opening (on September 10) and the closing ceremony and concert (on September 22), which take place at the Jerusalem Theatre, all sessions are to be held at the Wise Auditorium on the Givat Ram campus of the Hebrew University. The public is welcome to attend.

During the contest, Lyon & Healy will be running a workshop at which their top technician will teach harpists how to maintain their instruments and carry out minor repairs themselves.

The Israel Museum is marking the contest with its "Exhibit of the Month," which consists of a number of ancient objects from Eretz Israel which feature a harp in their decoration.

Radio for Music Lovers

TODAY: 08.10: Bach—Mozart: Adagio & Fugue; Chabrier: 2 Flutes Sonatas; Beethoven: String Quartet, op. 14 (Piano); 09.05: Bach: Two Flutes Concerto in G (Eden-Tamir); 10.00: Concerto for Chamber Orchestra (Chantal Mathieu); 10.05: An American in Paris (Hodan); 10.15: Natra: Toccata and Fugue (Hodan); 10.20: Brahms: Symphony No. 1 (cont.); 10.25: Isaac: Minuet; 10.30: Organ Concerto; Prokofiev: Excerpts from "The Stone Flower".

SAUNDAY: 08.10: Morning Concert, 1.00 p.m.: Handel: "Water Music"; 1.05 p.m.: Handel: "Water Music"; 1.10 p.m.: Handel: "Water Music"; 1.15 p.m.: Handel: "Water Music"; 1.20 p.m.: Handel: "Water Music"; 1.25 p.m.: Handel: "Water Music"; 1.30 p.m.: Handel: "Water Music"; 1.35 p.m.: Handel: "Water Music"; 1.40 p.m.: Handel: "Water Music"; 1.45 p.m.: Handel: "Water Music"; 1.50 p.m.: Handel: "Water Music"; 1.55 p.m.: Handel: "Water Music"; 2.00 p.m.: Handel: "Water Music"; 2.05 p.m.: Handel: "Water Music"; 2.10 p.m.: Handel: "Water Music"; 2.15 p.m.: Handel: "Water Music"; 2.20 p.m.: Handel: "Water Music"; 2.25 p.m.: Handel: "Water Music"; 2.30 p.m.: Handel: "Water Music"; 2.35 p.m.: Handel: "Water Music"; 2.40 p.m.: Handel: "Water Music"; 2.45 p.m.: Handel: "Water Music"; 2.50 p.m.: Handel: "Water Music"; 2.55 p.m.: Handel: "Water Music"; 3.00 p.m.: Handel: "Water Music"; 3.05 p.m.: Handel: "Water Music"; 3.10 p.m.: Handel: "Water Music"; 3.15 p.m.: Handel: "Water Music"; 3.20 p.m.: Handel: "Water Music"; 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An affront to the Palmah

...the single-handed



Ex-Palmäbnik Helm Gurt

Just like the professor who ridiculed superstitions. "Look at me" he said... "I've never believed in any of these fairy tales. I walk under ladders, open umbrellas indoors, smash mirrors, and no disaster has befallen me these past 50 years. touch wood."

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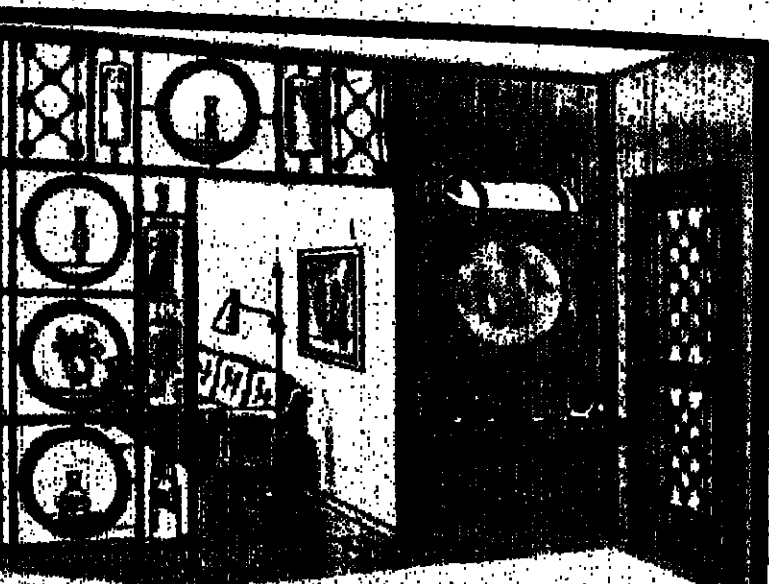
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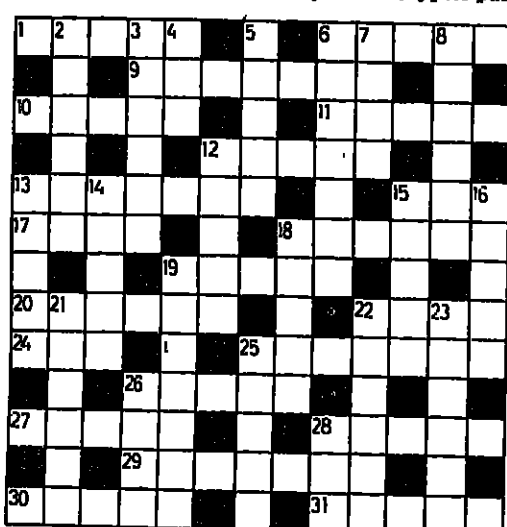
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TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

- ACROSS
1 Part of the body
6 Fragrant
7 Regular (5)
8 Not dirty (5)
11 Small "leaves"
(6)
12 Separate (6)
13 2 x 1 m. a. c. e
acquaintances
(7)
15 Remains of a
fire (3)
17 Part of a
camera (4)
18 Number (6)
19 Is imperceptibly
curious (5)
24 Taken by theft
(8)
25 Vegetable (4)
26 Placed (3)
28 Advantage (6)
29 Palm tree nut
(5)
- DOWN
2 Out of condition
(5)
3 Shout in (7)
10 Arm joint (5)
11 Anarchistic (6)
12 Down
13 Trigon (5)
14 Weight (3)
15 Ceases (5)
16 Takes on loan
(7)
17 Generous quan-
tity (1, 2)
18 Decorate (6)
19 Bar of metal (5)
20 Iron (4)
21 Sings (6)
22 Cuckoo (5)
23 Ladies' head-
wear (6)
24 Dress (6)
25 Sings (6)
26 Hides (4)
28 Erupts (3)



- 19 Classic worker in play (4)
20 Wipes the slate clean (5)
21 Tucked south-east, one
turned in the opposite
direction (4)
24 A somewhat ungrateful
type (3)
25 Taken by coach, in a scene
(7)
26 Nominally associated with
punch-drill (5)
27 Feminine material (5)
28 Under which one has drunk
too much (4)
29 Accelerate as you leave (4)
30 Meets, we hear, in a way (5)
31 Welsh townswoman (5)
- DOWN
2 Sam the belt (6)
3 A prop on land (4)
4 Short form used by British
people (3)
5 Hit up (5)
6 Annual opening (7)
7 They all have a good word
for what is proposed (4)
8 Thumps a tub or breaks a
seat (6)
10 Do they change the lives of
birds? (5)
11 He does the introductory
work (5)
12 Handle with special pleasure
(5)
13 Bird taken for a drive (3)
14 Flaps for spectators at St.
Paul (5)
15 A Scot, or a no-good Ameri-
can? (5)
16 Persons up with whom one
may not part (7)
17 The punning soldiers long
for (5)
18 Music by moonlight (6)
19 Sam the filter (6)
20 State of play (5)
21 There's breathing-space in
Stubby container (3)

CRYPTIC PUZZLE

- 1 Superior craft used by the
Germans (1-4)
2 In one month, he
became a hero (5)
3 Aboard ship, would it be
attended by a horse doctor?
(5)
4 Old people (6)
5 State of a wrecked plane (5)
6 Shuts in a small (5)
7 Inexperienced as a criminal
(5)
8 A rude shock is too much for
him (3)
9 Withered as a scar may be
(5)
10 A performer with drawing
power (5)

Wednesday's Easy solution
ACROSS — 3, Amber, 11, Bus, 12,
Local, 10, Reaps, 11, Bus, 12,
Arias, 13, Portals, 15, Store, 18,
IL, 19, Tested, 21, Deleted, 22,
Eyes, 23, Rank, 24, Despair, 25,
Lashed, 26, Tip, 31, Steam, 32,
Remorse, 34, Piled, 35, Sep, 36,
Knees, 37, Aztec, 38, Ready.
DOWN — 1, Robot, 2, Hastier,
4, Mass, 6, Graced, 6, Basis,
Spore, 8, Cur, 12, Alleged, 14,
All, 16, Other, 17, Edits, 19,
Tempted, 20, Ties, 21, Dance,
22, Riposte, 24, Demise, 25,
Ain, 27, Alone, 28, Taper, 30,
Aspic, 32, Rend, 33, Rot.

Wednesday's Cryptic solution
ACROSS — 3, Clock, Rapid,
10, 11, Can, 12, (force of),
Bab, 13, Holds up, 15, Sea,
Tundril, 22, O-1, 23, 21,
24, Sings, 25, Cos, 26, 28,
Lid, 31, A-rising, 32, Selecta,
34, Piled, 35, Sep, 36, 37,
Fetal, 38, (Mr.) Needs.
DOWN — 1, Bacon, 2, Hind,
4, Leap, 6, Chisel, 6,
Kiss, 8, 38, 12, 19,
Hundred, 14, Sen, 16, Tight,
17, Newry, 18, Dimple, 19,
O-1, 21, 22, 23, 24, 25,
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MARY SORIANO

In the funniest Yiddish comedy of the year

**OY MANER, MANER
VER HAT ICH OISGETRAFT
(Who Chased You Out?)**

KIBYAT TAM, Nisan, tonight, Sept. 7, at 8.30
TEL AVIV, Osh Shem, Sat., Sept. 8, at 7 and 8.15
KIBYAT ONO, Or-On, Mon., Sept. 10, at 8.30
REHOVOT, Beit Ha'an, Tues., Sept. 11, at 8.45
KIFAR SABA, Amsel, Wed., Sept. 12, at 8.30
HAIFA, Hamigdal, Thurs., Sept. 13, at 9
HAIFA, Yehday, Sat., Sept. 15, at 8.45 and 9

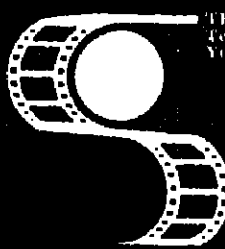
Mary Soriano's new record is now on sale, with a selection of
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Distribution: Gal-Ron
Available at all record shops and at theatre entrances on nights of
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Tel Aviv-Haifa Municipality
Youth and Culture Dept.

Tel Aviv University
Faculty of Arts and
Communications

The Israel Film Archives, Haifa



Saturday Evening, September 8, 1973
at 7 p.m.

3 DAYS AND A CHILD — Uri Zohar
Flower Wife — Jan Lemlika
Alack — Uri Zohar

At 8.30 p.m.
SHALL WE DANCE?
— With Ginger Rogers and Fred Astaire
Kosher But Headless — David Grinberg
The Woman Who Swallowed a Butterfly
— Derek Lamb

These films will also be shown on Mondays and Thursdays, but at
a different order.
Tickets and registration of new members: at the Cinematique.

Best Oval Harbour, 1 Rehov Pambadza, Tel. 211231

Buses 12, 18, 19, 20, 21, 22, 55, 61, 62, 66

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At the I.F.O. Offices, Mann Auditorium (entrance from
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Fridays 10 a.m.—1 p.m. only.
LAST DAY FOR RENEWING — FRIDAY, SEPT. 14

JERUSALEM —
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At the I.F.O. Offices at Oshana Agency, Zion Square,
daily 10 a.m.—1 p.m.; 4-8 p.m.; Fridays 10 a.m.—1 p.m.
only.
LAST DAY FOR RENEWING — FRIDAY, SEPT. 21

RENEWAL OF SUBSCRIPTIONS at the Histadrut offices
for the members of **BNIT HAPOALIM**, beginning Monday
September 10, 1973 until Thursday, September 20, 1973

HAIFA —
At the I.F.O. Offices, Beit Haknesset, 18 Rehov Herzl, daily
10 a.m.—1 p.m.; 4-8 p.m.; Fridays 10 a.m.—1 p.m. only.
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11.11 Series

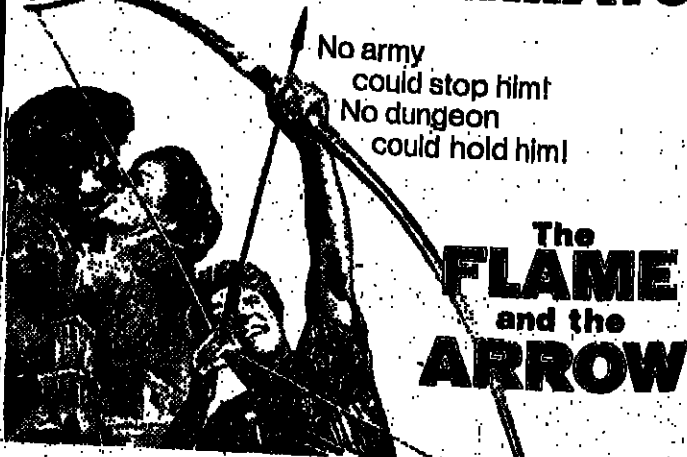
Saturday, September 8, at 11.41 a.m.
Uri Shoham — Flute, Philip Hirschhorn — Violin; members of the
New Israel String Quartet; Shoshana Rudakov — Piano

Programme:
Mozart: Flute Quartet in C major K. 285 B; Beethoven: Serenade for flute,
violin, viola Op. 26; Beethoven: Sonata for violin and piano No. 1 in D
major; Brahms: Sonata for violin and piano No. 1 in G major.
TZAVTA, 30 Rehov Ibn Gvirol, Tel. 250156/7, Tel Aviv

DRIVE-IN CINEMA Tel. 777177

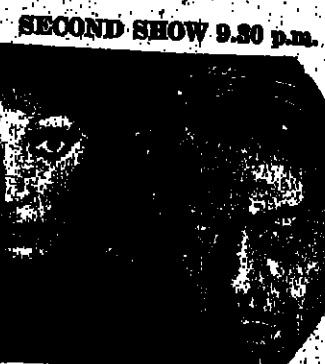
FIRST SHOW 7.15 p.m.

BURT LANCASTER and VIRGINIA MAYO



No army
could stop him!
No dungeon
could hold him!

**The
FLAME
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ARROW**



SECOND SHOW 9.30 p.m.

SECOND WEEK

The suspense film that's
breaking European box
office records.

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★ **ANGELIA MELATO**

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in colour — Gohar film

MIDNIGHT SHOW, Sat., Sept. 8 only

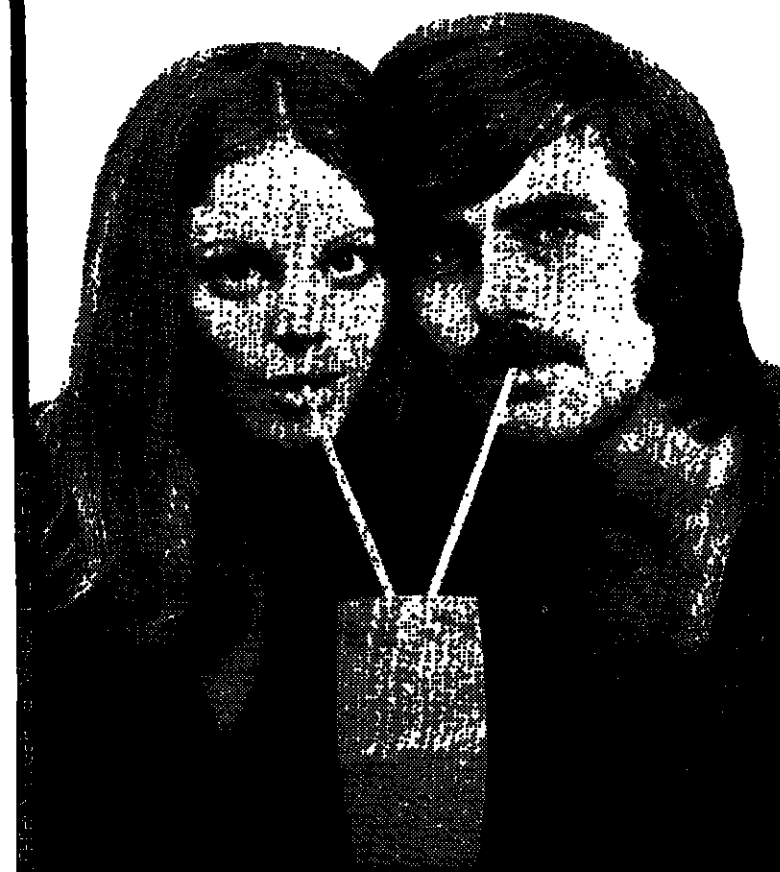
★ **Richard Harris THE HEROES**

★ **Kirk Douglas OF TELEMAR**

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at a leading restaurant at a savings of one free dinner out of two.
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SEA-FOOD, AND VEGETARIAN; restaurants with soft lights and
romantic background music and restaurants where the lights are bright
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I enclose my cheque for IL. 30.00.

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I.D. No.

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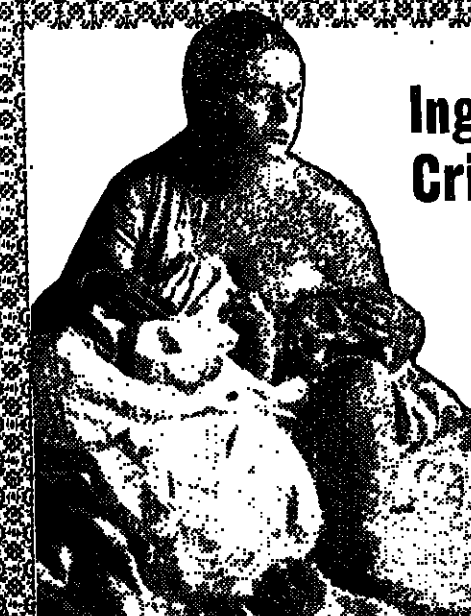
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